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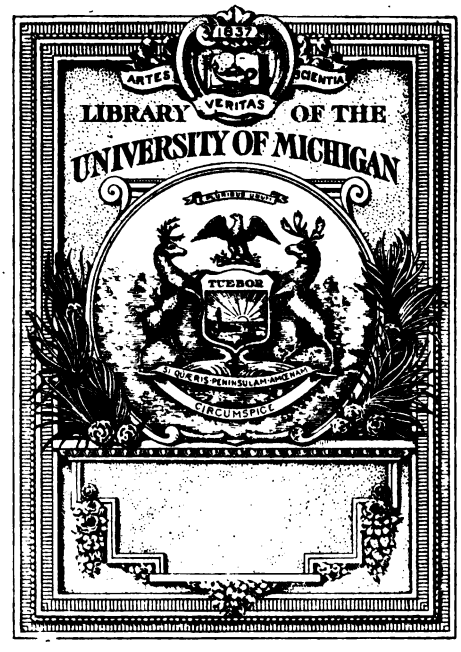

THE GIFT OF
Prof. S. A. Green

Hill, Hamilton Andrews, ed.

THE CASE

OF THE

REV. WILLIAM H. NOYES

FOREIGN MISSIONARY

OF THE

BERKELEY STREET CHURCH

BOSTON

BOSTON
PRESS OF T. R. MARVIN & SON
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GOD FORBID THAT WE SHOULD BARTER OUR THEOLOGICAL FREEDOM OR OUR EVANGELISTIC ZEAL FOR DOGMATIC INTOLERANCE OR ECCLESIASTICAL MANAGEMENT.

NOAH PORTER.

NOTE

THE following statements of fact have been edited by the undersigned, at the request of the Committee under whose sanction Mr. Noyes has gone to Japan. They are respectfully commended to the careful and candid consideration of the friends of foreign missions.

HAMILTON A. HILL.

BOSTON, December 29, 1888.

PAMPHLET 11-10-43 M.T.T.

31759

THE CASE

OF THE

REV. WILLIAM H. NOYES

MR. WILLIAM HORACE NOYES graduated from Amherst College in 1884, and from Andover Theological Seminary in 1887. Born on missionary ground, and the child of missionary parents laboring under the direction of the American Board, he looked forward from early youth to engaging in the same service. While in the Seminary he offered himself as a candidate to the officers of the Board. This was in June, 1886. He was invited to the Missionary Rooms to meet the Secretaries, and after a long conference with them, the Home Secretary drew up what purported to be a statement of his theological belief and reported it to the Prudential Committee. Upon this statement, which Mr. Noyes had not seen, and which he promptly repudiated as soon as he was made acquainted with its terms, the Committee rejected him, or, in the language of its vote, decided that it was inexpedient to make the appointment at that time. Mr. Noyes then sent a communication to the Rooms, in which he reviewed the Home Secretary's report, and stated his position for himself. The Committee, however, declined to recede from the action it had taken, and again,

we will not say "refused," but "postponed" the appointment. Soon after this, the prosecution of five of the Andover Professors by two or three gentlemen, claiming to act for certain of the alumni, was instituted before the Board of Visitors.

In April, 1887, Mr. Noyes in conjunction with his classmate and friend Mr. Daniel Temple Torrey,[1] who also had offered himself as a candidate to the officers of the Board, and whose appointment, like his own, had been postponed, made another application to the Committee, explaining at length their theological views, and particularly their opinions in regard to the generations of heathen who have died without a knowledge of the gospel. A majority of the Committee had just decided in favor of allowing the Rev. Mr. Hume, a devoted and successful missionary, to return to India, his dismissal from the service of the Board having been seriously threatened, because, on a particular occasion, he spoke a few words not in accordance with Dr. Alden's dogma which would consign uncounted millions of the unenlightened heathen to everlasting damnation.[2] In the permission thus granted to Mr. Hume to return to his work in India, Mr. Noyes and Mr. Torrey thought they could see some disposi-

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1 Mr. Torrey was ordained June 4, 1888, by a representative Council of Congregational Churches, by a vote of thirty-eight to two. He was ordained acting pastor of the Harvard Church, Dorchester, with the understanding that he would enter the foreign missionary field as soon as the way should be opened for him.

2 After this action in favor of Mr. Hume, it was determined to make the Prudential Committee even less accessible, for the purposes of appointment and reappointment, than it had been hitherto. Upon such questions, two out of the three Secretaries were to pass affirmatively, before the Committee could be reached. This rule, we believe, was changed at the Cleveland meeting of the Board. Moreover, a two-thirds vote in the Committee is now necessary to carry an appointment. Dr. Alden has long shown his distrust of the churches of his denomination, and of councils; he has come at length to distrust even his own Committee. The centralization of power in the Board, we should say, has been pushed almost if not absolutely to the extreme point.

tion on the part of the Committee to pay a certain respect to the wishes of the supporters of the Board, and hence their renewed application, which was as follows:

ANDOVER, MASS., April 13, 1887.

To the Prudential Committee of the American Board of Commissioners for Foreign Missions.

GENTLEMEN: — We both have applied to you for appointment as missionaries and have been deferred. We trust this decision is not final. We have had for many years a special interest in the work of foreign missions, and particularly in the work of the American Board. We are members of the Congregational body, and sons of missionaries of the Board. More than this, we believe that we are specially called by the Providence of God to enter personally into our Master's service as missionaries. Our call we conceive to be the recognition of the need of the heathen for the gospel, and the present want of missionaries, and our ability with Christ to meet and satisfy a part of this need and this want. The want of missionaries for India and Japan is urgent. Our growing apprehension of the necessity of the heathen will not allow us to give up our long-cherished purpose while there is hope that we may undertake its accomplishment. Hence we are compelled to return to you with our appeal that we may be sent as missionaries. So far as we are aware, there is no obstacle save an opinion concerning God's probable manner of saving men to whom the gospel has not here been preached. We cannot think that this ought to relieve us of the duty or exclude us from the privilege of bearing the glorious gospel of the blessed God to dying men. We cannot but hope in this trying experience that you do not fully understand us; that you do not appreciate our great desire, our one determination, to "preach Christ and Him crucified" to men that are lost; nor the proportion and emphasis of our doctrinal opinions. We ask leave, therefore, brethren and fathers, to state once more our position as sincerely and truthfully as we can, and not without dependence upon the help promised us from above.

We believe in one God, Father, Son, and Holy Spirit, and in his absolute perfection, that is, in his infinite mercy, justice, holiness, righteousness, and love.

We believe that man is his creature, made in his image, capable of knowing God and of loving and obeying Him; capable also of free choice in his love and obedience; but that, contrary to the beneficent law of his being, he exercised this choice selfward. The result of this act was absolute separation from God and the ruin of the soul.

We believe, then, in sin,—the awful guilt of it, the justice of its condemnation and its punishment by a holy and loving God, and in the absolute necessity of the eternal punishment of eternal sin.

We believe that God will save men who will accept salvation, and that for this purpose He gave his only begotten Son, Jesus Christ our Lord, who is able to save to the uttermost all who come unto God through Him.

We believe that for this great salvation it was necessary that the eternal Word of God should become flesh, that the Son of God should become also Son of Man; and we believe that He *was* incarnate, "conceived by the Holy Ghost, born of the Virgin Mary."

We believe that it was necessary also for Him to suffer and die in order to become a propitiation for our sin, to make atonement for us, and to reconcile us to God, if He would save us from sin and give us power to become sons of God and to inherit eternal life; and we believe that He *did* thus suffer under Pontius Pilate, "was crucified, dead, and buried, and that He rose from the dead," and entered into his glory, where He sitteth at the right hand of God the Father Almighty.

We believe in the Holy Spirit, the third member of the blessed Trinity, and in the necessity and efficacy of his regenerating and sanctifying work.

We believe the Bible is the inspired Word of God, written by holy men as they were moved by the Holy Spirit; that it is the only infallible rule of faith and practice.

We believe that man remains free in his sin, that freedom is so inwrought into his nature that God can only deal with man for purposes of salvation and sanctification through his free coöperation with God.

We believe rejection of the gospel offer of forgiveness and salvation endangers the power to repent, and determines the soul toward eternal sin. This determination takes place through the beneficent law of God in man's nature that character tends to permanence. In the soul united through Christ to God, this law of permanence becomes the savor of life unto life, but, in the soul apart from God and Christ, it becomes the savor of death unto death.

We believe, therefore, that the heathen without Christ are lost; we believe, also, that unless found by Him, or if rejecting Him when offered to them, they are lost forever.

We believe that because God hath appointed a day in which He will judge the world by that man whom He hath ordained, therefore He "now," — that is, at the time of hearing the gospel message, — "commandeth all men everywhere to repent." We believe that without this gospel message there still remain "the times of ignorance which God overlooked," but that with this gospel message comes the decisive opportunity and obligation to repent.

As to future things, we believe that the supreme fact revealed is the coming of our Lord Jesus Christ in glory to judgment. This judgment we believe is final. In it every one's destiny is determined by his acceptance or rejection of the offer of salvation through Christ, made before his character is unalterably fixed. Those who have accepted the offer of salvation will live forever with God in blessedness. Those who have rejected this offer will be forever apart from God in sin and guilt and shame and misery.

We believe that rewards and punishments will be administered to all according to the true merits and demerits of every man on the basis of individual opportunity and his use of the same.

As to other and subordinate questions which must arise in every mind, but toward which the Church has ever had a broad catholicity, we merely claim the liberty of the gospel.

We wish, moreover, to express in the strongest terms our intention to work in harmony with all faithful ministers of Christ. We disclaim any wish to further the interests of party or sect. We wish to preach the gospel.

For, finally, the end we seek is the acceptance by the heathen of the gospel, for which this life furnishes sure opportunity, and thus to win the triumph of the kingdom of Christ. This will secure present

and eternal happiness and holiness to both individuals and society. Our motives are the love of Christ and his command, and our love for Him and for men. Our one purpose under these motives and for these ends is to "preach Christ and Him crucified." With this statement we renew our application to be sent to the heathen as missionaries of the American Board.

Yours respectfully,

WILLIAM H. NOYES,
DANIEL TEMPLE TORREY.

This communication was sent to the Senior Secretary, the Rev. Dr. Clark, upon whose sympathy, generosity and fairness the young men knew that they could rely. He wrote to them, and received the following answer:

ANDOVER, MASS., April 25, 1887.

DEAR DR. CLARK:—We have received and carefully considered your kind letter of the 22d inst. We agree with you that it may be well to emphasize still more than we have already done "our intention to work in harmony with all faithful ministers of Christ," if by doing so we can impress this intention more deeply upon the Committee. We reaffirm and emphasize, therefore, the closing articles of our letter of the 13th inst. to the Committee. We have but one desire. We wish to preach to living men the gospel of repentance and faith toward our Lord Jesus Christ. We sympathize heartily with the spirit of forbearance and Christian love in the interest of which your letter is written. We desire that spirit in our work, the more we see what it is doing and can do to relieve the present embarrassments.

For the success of our work we do most heartily trust to those great truths held in common by all our churches. These truths are the appointed means of salvation; and the great hope of our lives is that the Holy Spirit may use us in taking these things of Christ and showing them unto men for their regeneration and sanctification. At the same time we are mindful that it is our duty to "rightly divide the word of truth," and that, in teaching even revealed truth,

regard must be had to times and seasons. Still more do we feel the need of considerateness and caution in the expression of truth implicitly rather than explicitly revealed, and of our mere opinions. We recognize the obligation now and at all times resting upon us to make clear distinction between "the commandment we have received of the Lord" and that which is simply "after our judgment and in which we think that we have also the Spirit of God." The expression of our views and opinions shall be, not for the advantage of self or party, but always and only for the vindication of God's character and God's truth in the eyes of men. We are determined to "study the things that make for peace" so far as may be consistent with our integrity and loyalty to the truth. When it is necessary to express our opinion upon controverted points, a reference to Scripture statement would often be sufficient, and in such reference it is our earnest intention to be ingenuous, and not "handle the Word of God deceitfully." If in justice it be due to the truth that Scripture be explained, we purpose in all humility to interpret the Scripture as God shall help us. This we are to do always in the fear of God, dependent upon Him and responsible to Him, that we may be accounted faithful stewards of that which He has intrusted to us.

With hearty thanks for your sympathy and counsel, and with hope for the confidence of the brethren in us and our one purpose to do our Master's work as He himself by his Spirit of truth shall guide us,

We remain sincerely and respectfully yours,

WILLIAM HORACE NOYES,
DANIEL TEMPLE TORREY.

But Dr. Alden had claimed jurisdiction over the papers, and Dr. Clark had courteously transferred them to him. The former, however, did not at once present the application to the Prudential Committee, but wrote to the candidates, ignoring all the pains they had taken to put before the Committee a symmetrical statement of their doctrinal belief, and asking them, in effect, the old question raised at the beginning: "I write to inquire if your views are modified upon this subject." He desired from them an explicit assurance that they did not hold the hypothesis of a future proba-

tion for the heathen, knowing well that they did hold it, as they had just acknowledged with all frankness and manliness. They had explained at length in what sense they entertained the hypothesis, and with what spirit and practical aims; but all this went for nothing. The purpose of the Home Secretary, evidently, was to reduce the whole question to a single issue, unmodified by explanations or concessions. He therefore wanted an unqualified and categorical answer. This the young men were too wise to give. Mr. Noyes replied to Dr. Alden, April 22, that they had feared the proportion and emphasis of their doctrinal opinions did not stand in their true light before the Prudential Committee; and, therefore, they had attempted to set these opinions before it in such manner as to prevent misunderstanding. He added: "My own previous statement of belief I do not wish to withdraw, but trust that the letter of April 13 will remove any misapprehension on the part of the Committee as to my position."

It will seem strange to the general public that these young men of exceptional ability, and exceptionally qualified for the foreign missionary service, were not permitted to appear before the Committee, but were judged and rejected on letters presented with the explanations of an official whose attitude towards them and towards the institution in which they were studying was only too well understood in the community. From him, they and their friends knew just what to expect; but it was hoped by many, that a majority of the members of the Committee would be open to the considerations so forcibly and so affectingly addressed to them in the letter of April 13. It should be remembered that the Andover Visitors had held their famous heresy trial, but had not given their decision. The parallel between the proceedings in the American Board at and since the Des Moines meeting, and the various steps in the prosecution of the Andover professors would be seen to be suggestive, if it were drawn at length; but this would be aside from the purpose of this publication.

Mr. Noyes never for a moment wavered in his purpose to enter upon the foreign missionary work, whenever the way should be opened for him to go abroad; but, upon leaving Andover, he accepted an invitation from the Berkeley Street Church, Boston, to serve for a time as its assistant pastor. For the steps which led from this temporary relation to his appointment by the Church as its foreign missionary, and to the calling of a Council for his ordination, the reader is referred to the proceedings of the Council.

LETTER MISSIVE.

On the 17th of October, 1888, the Berkeley Street Church sent the following Letter Missive: —

The Berkeley Street Congregational Church, Boston, to the —— —— Congregational Church of ——, sendeth greeting:

DEAR BRETHREN: — Mr. William H. Noyes, a member of this Church, and for more than a year its assistant pastor, has communicated to us his desire to enter under our direction the foreign missionary service, and to be ordained for this purpose.

Cordially accepting his offer to be our missionary, and approving his request for ordination, we affectionately invite you to be present by your pastor and a delegate at the Berkeley Street Church, corner Berkeley Street and Warren Avenue, Boston, on Monday, October 22, instant, at 3 o'clock P. M., to examine the candidate, to review our proceedings, and if judged expedient to assist in the ordination exercises.

Wishing you grace, mercy, and peace, we are

Fraternally yours,

CHARLES A. DICKINSON, *Pastor.*
S. BRAINARD PRATT,
BENJAMIN F. DEWING,
JOSEPH A. TORREY,
FRANCIS G. PRATT, JR.,
WILLIAM H. BRAINERD,
BARNA S. SNOW,
EDWARD A. ROBINSON,
Committee of the Church.

Boston, October 17, 1888.

THE ORDAINING COUNCIL.

The Council met at the time and place indicated in the foregoing letter. A large congregation was present to witness the proceedings. The Rev. Dr. Joseph T. Duryea was chosen moderator, and the Rev. Nehemiah Boynton, scribe. The roll of pastors and delegates in attendance was as follows:

Old South Church, Boston: the Rev. George A. Gordon, pastor; Brother Hamilton A. Hill, delegate.

Central Church, Boston: the Rev. Joseph T. Duryea, D. D., pastor; Brother A. G. Stanwood, delegate.

Mount Vernon Church, Boston: the Rev. S. E. Herrick, D. D., pastor; Deacon Andrew Cushing, delegate.

Shawmut Church, Boston: the Rev. Wm. Elliot Griffis, D. D., pastor: Brother James S. Stone, delegate.

Phillips Church, South Boston: Brother J. B. Swift, delegate.

First Church, Charlestown: the Rev. George W. Brooks, pastor; Brother John F. Dunton, delegate.

Winthrop Church, Charlestown: the Rev. A. S. Twombly, D. D., pastor; Brother Thomas Doane, delegate.

Immanuel Church, Roxbury: Brother William A. Paine, delegate.

Highland Church, Roxbury: the Rev. William R. Campbell, pastor; Brother C. E. Chamberlain, delegate.

Harvard Church, Brookline: the Rev. Reuen Thomas, D. D., pastor; Deacon H. S. Burdett, delegate.

First Church, Cambridge: the Rev. Alexander McKenzie, D. D., pastor; Brother Sumner Albee, delegate.

North Avenue Church, Cambridge: the Rev. W. S. Alexander, D. D., pastor; Brother Phineas Hubbard, delegate.

First Church, Cambridgeport: the Rev. David N. Beach, pastor; Deacon Lewis M. Hastings, delegate.

Winter Hill Church, Somerville: the Rev. Charles L. Noyes, pastor; Brother Samuel C. Darling, delegate.

Harvard Church, Dorchester: the Rev. Daniel T. Torrey, acting pastor; Brother B. W. Williams, delegate.

Chapel Church, Andover: the Rev. George Harris, D. D., pastor; the Rev. Egbert C. Smyth, D. D., delegate.

Church of Christ, Amherst College: the Rev. George S. Burroughs, D. D., pastor; the Rev. H. H. Neill, delegate.

Also,

The Rev. W. E. Merriman, D. D.

The Rev. Henry M. Dexter, D. D.

The Rev. William J. Tucker, D. D.

The Rev. Noah Porter, D. D.

The following Churches had been invited, but were not represented: Park Street, Boston; Maverick, East Boston; Eliot, Roxbury; Pilgrim, Cambridgeport. The last two sent letters declining the invitation to be present. The Rev. George P. Fisher, D. D., the Rev. Wm. Burnet Wright, D. D., and Mr. Rikizo Nakashima (a Japanese gentleman now studying at New Haven) had been invited also. Professor Fisher sent a letter expressing regret at his enforced absence.

The Council was thoroughly representative, and especially so of the missionary spirit in the New England churches. According to the Year Book, the churches invited gave thirty per cent of all the donations of the Massachusetts churches to the American Board in 1887; and the churches present gave twenty-three and three-quarters per cent. It "was composed," says Dr. Porter, "as was soon made obvious, of members who were pledged to no theory or plan of procedure and committed to no theological party."

STATEMENT OF THE BERKELEY STREET CHURCH READ TO THE COUNCIL BY MR. S. BRAINARD PRATT, CHAIRMAN OF COMMITTEE OF ARRANGEMENTS.

The Berkeley Street Church held its usual monthly concert of prayer for foreign missions on Friday evening, October 5, 1888, the pastor of the church being absent, attending the meeting of the American Board in Cleveland. At this meeting of prayer, a brother

reporting from Japan, read the following extracts from the August number of the Missionary Herald. The letter from which the extract is taken was dated Matsuyama, May 19, 1888. It says:—

The people of this prefecture, whether Christians or not, desire to have missionaries live among us, even as the hungry and thirsty desire food and water. In every direction and daily the persons desiring Christian instruction are increasing. Lifting their hands in entreaty, they are waiting for the story of the cross. . . . In the whole prefecture there is but one pastor — the pastor of the Matsuyama church — while of evangelists there are only seven,— but with a surrounding population of a million and a half. The not receiving missionaries to live among and work with us — can it be because our prayers are so insufficient, or because our faith is so weak? . . . We have indeed prayed and exercised our faith, but we have not yet received what we have sought. We now address ourselves directly to our friends on the other side of the great calm sea—(the Pacific Ocean). They then give three reasons for asking for the missionaries: —

First. We desire help in the school we established for young women in 1886. . . .

Second. . . . Aid of missionaries in establishing a school for young men based on a Christian foundation. . . .

Third. We desire to have a school for instruction in the Scriptures.

They close the letter with these words: —

This desire for missionaries is not one of a single day and night only; it is a constant and unquenched thirst. Last summer we heard that the missionaries at their annual meeting had resolved to ask the American Board to send missionaries to live in Matsuyama. On hearing this, we became so wild with joy that we hardly knew what we trod on with our feet, or what we grasped with our hands. Since then we have been waiting with outstretched necks looking across the wide sea for the realization of our hope. Ten months have elapsed since the annual meeting of the missionaries, and during that time the work in every department has rapidly developed. The time is ripe and the opportunity not to be lost.

O brethren and sisters in America, have pity on us, we entreat you, and grant us this our hope and heart's desire!

Signed by four Deacons of the Matsuyama Church.

Dr. Strong, the editor of the Missionary Herald, says, "The letter states the case fully and fairly," and hopes "its moving appeal will be responded to speedily."

Some of our young people had also seen Dr. Alden's recent words about another province in Japan — "A Province without a Missionary" — where he said, "Never was there a time when earthly treasure could be so successfully and swiftly transferred into everlasting habitations."

The prayer of these four Deacons and that of Drs. Strong and Alden found a speedy response in the hearts of the young people at Berkeley Temple. Within twenty-four hours from the reading of that extract they had moved in the most direct way they could think of: and that was by a subscription paper having for its object the sending of a missionary to that destitute land.

Almost simultaneously with this paper, they addressed to the Board of Deacons the following request: —

BERKELEY TEMPLE, Oct. 9, 1888.

TO THE BOARD OF DEACONS OF BERKELEY TEMPLE.

DEAR SIRS: — At an executive meeting of the Berkeley Temple Young People's Society of Christian Endeavor held last evening, it was voted that the president of the Society be a committee of one to express to the Deacons the earnest desire of the young people of the Church, that a council might be called for the purpose of ordaining Rev. Wm. H. Noyes as a missionary for the foreign field.

The president was requested also to present to the Deacons the desire of the young people that Mr. Noyes might in some way go out to the field of Japan as the representative of Berkeley Street Church and Society.

We have heard the urgent call that comes from that nation for the bread of life, and we know that it is the sincere desire of Mr. Noyes's heart to answer it. He was given by his parents to the missionary service in his youth. He chose that service for himself in early life, and his education for years has been toward this one end. We have enjoyed his acquaintance and ministrations as assistant pastor in Berkeley Temple for thirteen months, and he has won for himself a large place in our affections because of his manly character, frank disposition, consecrated purpose, and missionary zeal. Through his influence some of us have been led to Christ, and all of us have been helped to lead better lives.

Hoping that the Deacons will see their way clear to respond favorably to this request,

I am, in behalf of the Society, very sincerely yours,

EDWARD A. ROBINSON,
Pres. Y. P. S. of C. E.

This letter was presented to the full Board of Deacons on Wednesday evening, October 10th.

Mr. Noyes had been informed of the action of the young people, and at once united his request with theirs in the following letter:—

BOSTON, MASS., *October* 9, 1888.

TO BERKELEY STREET CHURCH.

MY DEAR BRETHREN,—I need not remind you of the delightful relation in which we have stood since our first acquaintance. I came to you at a time when both your future and mine were uncertain and not without their discouragements. For that very reason our hearts were the more closely knit together. My relation to you, as assistant pastor, was continued for over a year until you were fairly launched into your new methods of service.

While Mrs. Noyes and I were with you, and long previous, we cherished the hope and purpose of entering the foreign missionary service. This hope and purpose have never been surrendered. They were strengthened by your sympathy with them. We felt that your hearts and ours were one in the desire to preach the gospel to every creature. With the clear consciousness of our common aim, my special relation to you was ended in order that Mrs. Noyes and I might be free to enter the foreign work.

The weeks of separation from you have been weeks of anxious suspense as we waited for God to show us the way to our work. But we found no open way. Yet there kept coming the cry for helpers to preach the gospel to the heathen.

While still in perplexity, we learned that the young people of this church were desirous that we might be in some way their representatives in the foreign service. This desire came to us as a most welcome solution of our problem, for we could wish nothing better than to be once more co-workers with those who are our fellow church members, and with whom we have already had the most delightful companionship in Christian work. They, I am informed, have already submitted the matter to you for approval, and have requested you to accept Mrs. Noyes and myself as your missionaries.

We on our part join in this request, and hereby offer ourselves for foreign missionary service under your direction. We ask the privilege of carrying, as your representatives, the unsearchable riches of Christ to those that sit in darkness.

We do not ask this church to assume the responsibility of our pecuniary support. We believe that with what you may desire to do for this special object, ample additional means will be furnished by others, as they have been for your work in this city.

If you receive this proposal favorably, will you take the steps necessary to give it your formal approval and to secure my ordination as a foreign missionary.

I remain, your brother in Christ,

WILLIAM H. NOYES.

The Board of Deacons did not fail to carefully consider the importance of the requests thus made. They at once recognized the right of Mr. Noyes to make the request, and that it was equally the privilege and duty of the church to grant it. Nor did they see any cause for "serious apprehension," in its effect upon the "brotherhood of the churches" or the "unity of the denomination." Their sole and only desire was to "promote the cause of foreign missions both here and abroad." The result of their deliberation was a unanimous vote to advise the church to unite with Mr. Noyes in calling a Council for his ordination as a foreign missionary.

This matter of sending Mr. Noyes as our missionary to a foreign field was not altogether new to some of our people. It has been upon the minds and hearts of some of us for many months. We had united our prayers with those of Mr. Noyes, that in some way, and at some time, the manner of his going might be made clear and plain to us and to him.

The spirit of our people may be inferred from the following incident:—

The pastor on his return from the meeting of the American Board, preached a missionary sermon, and urged his people to respond to the call sent out from Cleveland for increased contributions. At the close of the sermon a young man said to him, "Cannot we possibly manage to send Mr. Noyes as our missionary? I will work over-hours and gladly give what I can earn in that way towards his support. And there are a good many young men in the church who feel as I do."

The spirit of the older members took this form: — On the Sabbath next following the vote of the church to call this Council, the regular annual contribution for the work of the American Board was taken, and though it was a very stormy day, the pledges were more than fifty per cent in advance of the previous year. The remark of that young man and that spirit of sacrifice had kindled anew our old desire to send Mr. Noyes to his chosen work, and at the same time

it had not lessened our purpose to do what we could for missionaries already in the foreign field. But there were other reasons. Mr. Noyes had come to us, an entire stranger, in June, 1887. It seemed to us at the time that he was "sent of God"; for his coming was but one of the many strange providences which have marked the recent life of this church. His manly bearing and Christ-like zeal soon won all hearts, and the confidence we placed in him then has never been withdrawn.

Friday evening, October 12, the following request, signed by George H. Murray and one hundred others, was presented to the church: —

We, the undersigned, young people of Berkeley Street Church and Society, join in requesting the church to call an ecclesiastical Council for the purpose of ordaining Mr. William H. Noyes as a missionary of the gospel in the foreign field, that he may thus represent us, in part, on that field.

At the same meeting the action of the Deacons (on the evening of the 10th) was reported to the church through their chairman, Deacon J. A. Haskell, and the following motion was offered: —

That the church unite with Mr. William H. Noyes in calling an ecclesiastical Council to ordain him as a missionary to the foreign field, and that a committee of seven be nominated by the Moderator to make all arrangements for the same.

Attest, EDWARD A. GILMAN, *Clerk*.

Action was taken on this motion by a standing vote, and declared by the Moderator to be "unanimous."

We have asked you, therefore, the brethren of sister churches, to come together for counsel and assistance — actuated by one thought and one hope — that we might advance Christ's cause and obey his command to carry his gospel to the "regions beyond."

It is our desire to send Mr. Noyes directly to Japan — the call from which country is just now so loud and importunate. We know him so well that we can trust him to work in harmony with the missionaries already in that field. His aim, and the aim of the church, is to be one in sympathy, purpose, and plan with those who are intent upon rescuing Japan from paganism. With his purpose to preach the gospel to the heathen, with the moral support of this church and

Council behind him, and with the financial support pledged for a series of years by friends outside, we are quite sure that the Lord will so adjust his relations to the missionary brethren in Japan that he will be able to work happily and effectively with them.

We would regard the denial of Mr. Noyes's request as a great injury to the revival and missionary spirit of this church, and a serious hindrance to the work of evangelization which has already been successfully entered upon by our people. We believe that by being brought into direct touch with Japan through such a man as Mr. Noyes, we shall be inspired to larger action and zeal in behalf, not only of the foreign field, but of the unsaved in our own city. You will ask, we doubt not, as to the means for Mr. Noyes's support.

Berkeley Temple aims to become an Institutional Church. It has many departments, and tries to reach out a helpful hand in many directions. It aims to bring its people into direct and loving touch with every phase of life which can be bettered by their influence. Much of its work is sustained by special contributions which are designated for special objects. A certain sum is designated by the donors for music. A certain sum is given by the guardians of the Swett Fund for city evangelization.[1] It is contemplated in due time to send an evangelist into some of the weaker churches of New England country towns. He too is to be supported by contributions given for *that* purpose.

So in the case concerning which we have asked your presence. This church has had put into its hands a sum raised for the special purpose of defraying the expenses of Mr. Noyes as our missionary in a foreign field. His support being thus pledged beforehand from responsible persons, will in no sense draw upon the contributions which are given for the work in this city.

We wish therefore to emphasize the fact, that we use no funds raised for the Berkeley Temple work in sending Mr. Noyes to Japan. The money would come to us in no other way, and for no other purpose.

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1 [Park Street Church receives for the same purpose an annual appropriation from this fund. The Berkeley Street Church receives no aid from the Home Missionary Society for its own support.]

I am authorized to say that a sum, amply sufficient for the *personal* support of Mr. and Mrs. Noyes in their work, for a series of years, has been pledged, and, I may add, from no one city or State.

After the reading of Mr. Pratt's paper, questions were addressed to him by members of the Council, which are here given, with his replies.

DR. G. S. BURROUGHS. I would like to inquire what sum has been pledged for the support of Mr. and Mrs. Noyes, the number of years for which it has been pledged, and what assurance that the sum will be raised.

MR. PRATT. We can answer so far as this: Something over $7,000 has been pledged for a series of years; you can make that two, three, or five years, I suppose.

DR. BURROUGHS. What proportion of that sum was pledged by the young people of Berkeley Street Church?

MR. PRATT. No proportion. The amount that the young people may give is very indefinite, and will probably be in the form of some personal manifestation of their love to Mr. Noyes.

DR. BURROUGHS. Do I understand that this action of the young people was spontaneous, without knowing that a subscription had been raised?

MR. PRATT. They started a subscription for that purpose previous to their knowing that any other sum had been raised. It was a spontaneous uprising of the young people of the church consequent on that letter and that appeal.

DR. BURROUGHS. Was it known to Mr. Noyes that they were going to do this or was it a surprise?

MR. PRATT. I do not think it was known to him.

DR. BURROUGHS. Was it known to the Board of Deacons?

MR. PRATT. It was spontaneous, and resulted entirely from the missionary concert and that letter.

DR. BURROUGHS. I would like to ask if this sum subscribed has been obtained since this meeting of the young people.

MR. PRATT. I cannot answer this question. I should judge that it has been, but I cannot answer it definitely. I had nothing to do with raising that sum of money. The amount has simply been stated to me by responsible persons.

DR. BURROUGHS. When did the subscription begin?

MR. PRATT. I do not know. This I can state, that it came from no one city and from no one State.

MR. NOYES'S STATEMENTS.

I. STATEMENT OF CHRISTIAN EXPERIENCE.

I was born on missionary soil, the son of missionary parents. My richest heritage from them is the impulse their lives have given me toward self-denial and courage to do right. What they themselves practiced they were not slack in enforcing upon me. To be unselfish, to deny myself for others' good, was a lesson that was early impressed upon me.

The other early lesson of my life was that I must always obey my conscience. I remember as distinctly as though it were yesterday an occasion in my early years when my mother refused to take the place of my conscience, but bade me do what I myself thought was right. This early lesson to be independent in my moral choices did much to give me moral courage. The most distinct recollections of my boyhood days are those of scenes where I refused to go with my playmates into their wrong-doing. Ridicule only made me stubborn in sticking to the right. I was a boy through and through, with many of the faults of boyhood. I often was selfish and cowardly, but my early lessons in self-denial and independent moral choice were never forgotten, and they often made me uncomfortably prominent among my playmates.

In my fourteenth year I went through a struggle which resulted in my avowal of allegiance to Christ and my union with the church. I think I never doubted that I was a child of God. All the influences of a gentle home and a devoted mother kept me from going far astray, but I do not consider that I was a Christian until I resolved to confess Christ publicly. The duty of joining the church was my cross in beginning the Christian life.

Soon after this our home was broken up and I went away to school. The years that followed both in school and college were not remarkably interesting from a religious point of view. Although I lived among Christian people and was always regular at church

services, I had but little joy in my religious life. I think the reason for its dullness during these years was largely due to the lack of proper study of the Bible. No opportunity for a thorough study of it was offered to me, and it was generally treated as an arsenal stored with ammunition against error. What little study I gave it was desultory. All this resulted in most crude notions of the purpose and use of the Scriptures, so that when I entered Union Seminary in New York city and the truth began to come into contact with these crude and often boyish notions, I experienced a general shaking up of beliefs. It was only the scaffolding that gave way. The structure of my faith remained firm, but nevertheless I was much disturbed at the commotion. This was a year of deep depression.

Then followed my two years at Andover, years in which my Christian life grew deeper and progressed more rapidly than ever before. This I lay to the charge of the beautiful Christian character as well as thorough discipline in the class-room of my beloved professors.

I was licensed to preach by the Essex South and Salem Association. My desire to enter the ministry is as old as my Christian life. To me the ministry has always seemed the most honorable of vocations. In my early days I knew no minister who was not worthy of my respect or who did not receive it. I was naturally, almost inevitably, led to choose this profession. My reason for entering the ministry was my conviction that in it I could "do the most good." Those were the words that I used when a boy, and I still cling to them. I want to do the most good. My motives in entering the ministry are Christ's love and my love for Him and for my fellow-men. My one purpose is to preach Christ and Him crucified.

Immediately after leaving the Seminary I came to this church to labor. My principal gain from the year's work here was the insight I acquired into character. I saw selfishness in its most foul and brutal and also in its most insidious forms. I learned to hate it with a deadly hatred. I felt as never before the absolute necessity for God's help to save us from our selfishness. I loathed the disease, but I knew the remedy, and God taught me here what it is to love sinners.

In the season of rest and quiet since the close of my work here, I have had the richest experiences of my life. More than ever I have longed for God and known God, have been touched more deeply by his love, have been made freer by his truth. It has been a season of anxious waiting for God to show me my work, but He has taught me how to wait. His providence has become a living truth in my experience. He has cared for me, has comforted me, has led me step by step over obstacle and through temptation, until I stand here ready to receive your sanction to preach the unsearchable riches of Christ to those that sit in darkness. I believe that God in his providence has called me to enter the foreign missionary service. There are many elements that have entered into this call. Most of the influences that led me to choose the ministry inclined me long ago to the foreign missionary service. Moreover, it was the ardent wish of my parents that I should enter it. Mrs. Noyes, before I knew her, had desired to enter this work. It is one of the ties that has bound us together. I suppose that I have always entertained, more or less ardently, the hope of being a missionary, but I purposely left the question an open one till some three years ago. Then I calmly made up my mind to enter this service. I recognized the pressing need of the heathen for the gospel. I heard constant and urgent call for helpers. I believed that I had qualifications which fitted me, with Christ, to be an efficient worker in the foreign field. More than that, I believed that there I could make the best use of my life. Neither Mrs. Noyes nor I were bound by ties such as often hinder others from going. The choice made at that time has never been regretted nor the purpose ever surrendered.

The end I have in view is to spread the leaven of the kingdom. This includes the winning of men to accept my Saviour as their Saviour. It means also the permeating of society with the spirit of Christ. I desire to make both individuals and society happy and holy here and in eternity. I long for the triumph of the kingdom of Christ.

II. STATEMENT OF FAITH.

I believe in one living and true God, called in the Scriptures Father, Son, and Holy Spirit. My belief in the existence of God rests mainly on my consciousness of Him. Too often has a great

light shined when my soul was in darkness for me not to know that there is light. My soul has too often thirsted and drunk to doubt the fountain. I cannot analyze and formulate this my consciousness of God. My reason rejoices in proofs of God's existence, my heart is glad when I see moral forces at work in the world, forces which can only come from God who alone is good, but these are only other ways in which my soul recognizes God. Whether the evidence of God appeals to my intellect, my heart, or my will, it is I who believe.

The life of God is eternal and infinite. But because it is eternal it exists in time. Because it is infinite it is immanent in nature and in man. The whole creation is, I believe, an expression of the life of God.

I believe in a personal God. This I believe, first, because God is love. Love cannot exist apart from persons. I know that God is love from testimony, from observation, and from experience. I cannot measure his love nor sound its depths, but I know He is love. Because He is love He is also just and merciful. Without love He could be neither the one nor the other. I believe in a personal God, secondly, because I believe in the righteousness of God; for this too belongs only to persons. This is more than abhorrence of sin, a negative quality. It is more than the quality of truth. It is not a passive but an active quality, which seeks ever to extend itself, to make harmony out of discord, to right the wrong. Righteousness is not only the quality of being right but of making right.

I believe in a Holy God, that is, in his absolute perfection. In this are to be included what we are pleased to call the attributes of God. But it is not in the numbering of God's attributes, nor in the elaboration of them singly, that we are to find the perfection of God, but in viewing them in their harmony. I stand in awe before this holiness of God. Such knowledge is too wonderful for me. *Now* I know in part. But I believe in the holiness of God.

I believe in the Fatherhood of God. This is implied in what I have said of the character of God. The Fatherhood of God in its relation to men is, I apprehend, only one item of the truth of the doctrine. I look for the true meaning of the doctrine and that which will illuminate all portions of it in the eternal relationship of the Father to the Son.

This is the God in whom I believe. Whatever else is true, I am sure of Him. Gradually He is revealing himself to me, and always in proportion to my willingness to do his will.

I believe in man, in man as an individual, made in the image of God, that is, a moral being. He knows the distinction between right and wrong and is capable of moral choices. Every man has a conscience. It is the vestige of his Godlikeness. But I am also confronted with the fact that every man has abused his conscience and has selfishly exercised the free choice with which he has been beneficently endowed. I believe then that all men are sinners in that they have transgressed the law of their being. The sinner is the man who has wronged himself.

I believe also that man is a social being, that no man liveth unto himself or dieth unto himself. Every life has an influence upon every other life. Every man is dependent upon every other man. The race is an organism. We are members one of another. Sin, then, is not only wrong to one's self; it is an injury to the whole race, and an affront to God. Sin is preëminently the assertion of self against the well-being of God and the race, the appropriation or the retention by the individual of what belongs to God and mankind.

I recognize also the power of heredity and circumstance, both in the direction of sin and of salvation. They can minister to either; but except the powers of salvation be applied, the world is a *lost* world. Man without the Gospel of Divine Help degenerates. Without Christ man is involved in utter ruin, physical, mental, and moral ruin. This result is not forensic or arbitrary. It follows from the nature of things. There must be eternal punishment of eternal sin.

I believe, then, that sin exists, and that the guilt of it is awful beyond expression. The origin of sin is to me a mystery. Its end is also a mystery. Alas, I know that it is mighty now!

Although man has fallen into sin, God has never relinquished his hold on him. Sinful men are God's prodigal children. From the first, God has been seeking to save that which was lost. The Lamb was slain from the foundation of the world.

For this purpose of salvation God entered in a marked degree into the life of one nation, till in the fullness of the times, there

dwelt the fullness of the God-head bodily in Jesus Christ. As the result of the national life of Israel, there comes to us the Scriptures of the Old Testament. They are the record of the progressive revelation of God to Israel.

The special revelation of God in Christ bore fruit in the Christian type of character. This, in turn, has given us the New Testament Scripture, which is the record of the progressive revelation of God to Christian disciples. I believe that both the Old and New Testaments were written by men inspired of God. I believe that this inspiration was necessary in order that God's revelation might be adequately given to men for their salvation. As the result of this inspiration I believe that the Bible is the only infallible rule of faith and practice. The value of the Bible to the soul depends most of all upon the attitude of the soul to God. As a spiritual guide and help it stands without a rival. I believe therefore in its constant intelligent use.

I believe that God's self-revelation to man is complete in Jesus Christ the Son of God. The possibility of this revelation, I believe, rests in the doctrine of the Trinity. Because all things are mediated through Christ, He is the mediator between God and man. Because He was the Son of God, He could become the Son of Man. And I believe that God's loving and righteous purpose to save men was so strong, that for this end He gave his only-begotten Son. I believe that it was only by such a sacrifice that a fallen and lost race could be brought back to God. I believe therefore that it was necessary for Christ to empty himself of his glory, to enter into the life of humanity, to gather up humanity into himself, and to offer it to God in suffering sacrifice. And I believe that Christ *was* incarnate, conceived by the Holy Ghost, born of the Virgin Mary, and that He *did* thus suffer under Pontius Pilate, was crucified, dead and buried, and that He rose from the dead, He ascended into Heaven, and sitteth on the right hand of God the Father Almighty.

I believe in the Atonement. It assures me of the righteousness of God as a simple proclamation of forgiveness would not. When I have sinned, it satisfies my sense of the love of God as I could not be satisfied if I believed that He would be pleased at any offering of my own. I believe that the atonement of Christ contains a solution of the problem of suffering. On the one hand I see the

whole creation groaning and travailing together in pain. Man and beast are alike afflicted. On the other hand I see Christ, through whom all things were created, himself made perfect through suffering. Moreover, I see those men who have in greatest measure the spirit of Christ also being purified by pain, and I believe that in Christ is to be found the solution of suffering. Again, I believe in the atonement because it furnishes to sinful man the power to get away from his sin and does so without impairing his sense of guilt.

I believe that the atonement is intended to be universal in its application, that Christ tasted death for every man, and that its application is limited only by the willful rejection of it on man's part.

I believe that the cross of Christ is the sufficient and the only means through which sinful man may regain his proper position both of harmony with the laws of his being and of friendship with God. I believe in the restorative power of God's forgiveness.

But in order for sin-sick man to gain health of sin, he must accept the remedy which the great Physician provides. This acceptance is an act of the will, and it includes a belief in the love of God, and the formation of a purpose always to choose the right and not the wrong. I believe then in the necessity of repentance and faith for sinful men.

I believe also that the acceptance on man's part of God's proffered salvation is the birth of the new or eternal life in the individual soul. All men need to be born anew and from above, both on the ground of their relation to nature and because they are sinners. I believe then in the doctrine of regeneration.

But the new life, or eternal life must develop. I believe therefore in the doctrine of sanctification.

I believe that regeneration and sanctification are secured by the agency of the Holy Spirit. I believe that He is also that Comforter, that is, the Strengthener, and that He is God working in us both to will and to do of his good pleasure. But as his agency is not mechanical but vital, I believe in the necessity of man's coöperation with Him. Therefore we must work out our own salvation. I believe it is the office of the Holy Spirit to convince the world of sin in that *the* sin of the world is unbelief in Christ, of righteousness in that God's righteousness is satisfied in Christ, of judgment in that

sin is being separated from holiness. This judgment I believe will culminate at the end of this dispensation at the second coming of our Lord.

As to future things, I believe that the supreme fact revealed is the coming of our Lord Jesus Christ in glory to judgment. Christ's judgment will not be arbitrary, but in righteousness, according to his gospel. This judgment, I believe, is final. The wicked shall forever depart from God, but the righteous shall forever live with God. I believe that we shall all stand before the judgment seat of God, and each one of us shall give account of himself to God whose servant each one is, and before whom each standeth or falleth.

Of the intermediate state I hold no positive doctrine. I do not know what effect physical death will have upon character. What I dread for my fellow-men is *spiritual* death. I am confronted with the tremendous fact that without the gospel they are dying. Character tends to fixity. The Spirit of God will not strive with men forever. Then woe is me if I preach not the gospel at once. With the gospel message I believe there comes the decisive opportunity and obligation to repent. God help me so to present this message that men shall be saved by it and not lost.

Those who do not hear the message in this life, I trustfully leave to God. I do not claim to know God's method of dealing with them. But I do not refuse to think about them. I entertain in their behalf what I conceive to be a reasonable hope that somehow, before their destinies are fixed, there shall be revealed to them the love of God in Christ Jesus. In this, as in every question to which God has given no distinct answer, I merely claim the liberty of the gospel.

In this world for the procuring of holiness in man I believe that the Holy Spirit works through the institutions and sacraments of the Church. The chief of these are the Sabbath, the rite of Baptism, and the Lord's Supper.

The Sabbath was made for man and not man for the Sabbath, and it should therefore be so used as to conduce to man's highest welfare. I believe in its sacred use as a day of worship, of refreshment, and of doing good. I believe that all men have a right to its rest from labor and to its quiet use, free from the encroachments of greed and pleasure. The Sabbath I regard as one

of the invaluable present blessings of Christ, and I consider it a great privilege to take this blessing into the monotony of heathen life.

I believe in Baptism as a symbol of repentance, self-sacrifice, and purification. I believe in infant Baptism as recognizing, what the Abrahamic covenant recognized, that the unit of society is the family, and that all the family are God's children.

I believe in the Eucharist. It is properly called the Lord's Supper because instituted by Him. I believe in its regular celebration as furnishing the special occasion for the heart of the Christian to be united with God.

Finally, I believe in the Church of God. Although its outward form is manifold because adapted to the various needs of men, and imperfect because conditioned by sinful men, yet it is the highest expression of God's life in the world and is therefore to be the community of all God's saints.

The work of the Church I believe to be the building up of the kingdom of God upon earth. Its work is not merely the saving of a few souls here or there, nor the saving of this or that nation, but the *world* is to be saved. Moreover, I believe that no part of humanity, whether nation or sect, can attain to its highest welfare until every part of the race surrenders itself to the good of the whole and is united to God. America cannot be saved until the uttermost parts of the earth shall come to God. God hath made of one every nation of men. The work of the Church is to make the world one in Christ Jesus. The kingdoms of this earth shall be the kingdom of our Lord and of his Christ.[1]

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[1] ["Mr. Noyes's statement of belief was a careful and positive presentation of the doctrines upon which he rests, and as far as the great fundamental truths are concerned, did not differ materially from the ordinary belief of the churches, and would, no doubt, be satisfactory to the great body of our denomination. Upon the more mooted questions of the day he expressed himself modestly and undogmatically. He declared that for eternal sin there must be eternal punishment. With regard to future things, he held that the supreme fact revealed is the coming of Christ to judgment, and that judgment is final, the wicked going away from God forever. He held no positive doctrine on the intermediate state, but was willing to trustfully leave with God those who did not hear the gospel in this life. He said, 'I do not refuse to think of them, and I entertain for

Mr. Noyes having concluded his statements, the roll was called to give opportunity for questions by members of the Council.

MR. HUBBARD. I would like to ask regarding the church membership of the candidate. It has not been presented.

MR. NOYES. I am a member of this church.

DR. GRIFFIS. Is your going to the foreign field as a missionary conditioned upon going to Japan?

MR. NOYES. No, sir.

DR. GRIFFIS. Would you go to Siberia if this church wished you to?

MR. NOYES. Not if this church, but if the Lord wished me to.

DR. GRIFFIS. If the Lord wished you to go to Siberia you would go?

MR. NOYES. If He made it plain to me, I would say, I will go.

MR. COLBY. I would like to inquire whether or not the candidate has offered his services to the American Board as a foreign missionary?

MR. NOYES. June, 1886, I offered myself to the American Board.

MR. BEACH. I understood the candidate to say that he believed in the judgment, and that its decisions are final and irreversible — that you hold no affirmative doctrine with reference to the possibility of those who have passed out of this world without the knowledge of Christ having an opportunity to accept Him in another. Simply the liberty of hoping that it might be?

MR. NOYES. I hold no affirmative doctrine.

MR. BEACH. May I ask again with reference to undoctrinal matters. Is it your purpose to go to the field alluded to in the extract from the Missionary Herald or are your plans indefinite?

MR. NOYES. Probably I shall go to Japan.

MR. BEACH. If your decision is to that field, I would like to ask how far that field is from the stations of the Board. . . . In your

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them what I conceive to be a reasonable hope that some time they may know of the love of God in Christ. But in this, as in every other question to which God gives no distinct answer, I merely claim the liberty of the gospel.' " — *The Congregationalist*, Oct. 25, 1888.]

purpose to go to Japan, do you supply any guarantees that your work shall not antagonize the work of the American Board? In the statement made by the church I understood that they had such faith in you that you would work in sympathy. Do you make any more definite pledge?

MR. NOYES. I have never thought of making any pledge. I have never had any trouble with people. But if any members of this Council desire any definite understanding, I am willing to make pledges to be a good Christian.

MR. BEACH. My dear friend, I believe it, but I was thinking of the difficulties which might arise in the mind of some brother who would wish some assurance more than faith in your Christianity that your work would not antagonize the work of the American Board. If this Council should wish to include in its results a clause that it was understood that your work would not be antagonistic to the American Board, are you willing to give such a pledge?

MR. NOYES. I am willing to make such a pledge.

MR. BEACH. I had no doubt of it.

DR. ALEXANDER. I would ask the candidate how far this hope of a future probation would enter into his teachings.

MR. NOYES. I can answer by my experience here, not at all in my teaching. It gives me a comforting thought of God. I do not promise to seal my lips forever to any man when I believe he could be helped to God by knowing what my hope was. I should speak of it to them only with the hope of bringing men nearer to God.

DR. ALEXANDER. You would not consider it a fundamental thought.

MR. NOYES. It is a hope only.

DR. MERRIMAN. Do you believe heartily in the Apostles' Creed?

MR. NOYES. I do.

DR. MERRIMAN. Can you subscribe to the Nicene Creed?

MR. NOYES. I can.

DR. MERRIMAN. Do you heartily accept the creed of this church?

MR. NOYES. Yes, sir.

DR. MERRIMAN. Can you heartily accept the creed promulgated by the Evangelical Alliance?

MR. NOYES. I can.

DR. MERRIMAN. Do you accept the Creed of the Congregational Council?

MR. NOYES. Yes, sir.

DR. BURROUGHS. I would like to ask a single question. Do you feel that you have put your position before the American Board with the same plainness that you now do before this Council?

MR. NOYES. I think I have learned something in the last two years and a half. I believe that my faith is more vital now than it was then. With that difference I know no difference between my position then and now.

DR. BURROUGHS. Do you think that increased vitality has changed your position? Do you think that you have conveyed to us this afternoon any more definite expression of your faith than that impression which you believe you conveyed to the American Board?

MR. NOYES. It is difficult to tell what impression I have conveyed to the American Board. I was not even permitted then to make a primary statement to them, but all my statements were in answer to questions. I was put upon the defensive. I have no doubt with my frank nature I said some things which I would not have written upon paper.

DR. BURROUGHS. You do not think, Brother Noyes, that you have changed your feelings in regard to anything you said before the Board?

MR. NOYES. I have not changed my feelings, intentionally I have not changed my expression.

DR. MERRIMAN. Did you intend to convey to the officers of the American Board the same representation of Christian doctrine which you have made this afternoon?

MR. NOYES. I did.

DR. DEXTER. In what point do you place your hypothesis or theory of probation after death? Do you look upon that theory as a part of your working theology to be practically employed whenever you think it likely to be helpful in your missionary labors?

MR. NOYES. The question seems to me a compound one that I could not answer safely Yes or No. It is not a part of my doctrine, but it is a hope that I have, a hope that has appealed to my heart more than to anything else. I do not find it contradicted by my reason or by Scripture.

DR. DEXTER. Perhaps if I ask it in a different way you may be able to answer. Is that theory a vague hope, unforbidden by Scripture, which you look upon as a possibility, yet consider liable to correction by future knowledge, or is it a definite and settled belief?

MR. NOYES. I could not answer that by Yes or No. If you will divide your question I will try to answer it frankly.

DR. DEXTER. Is that theory in your mind a vague hope, unforbidden by the Scriptures, but unsustained by them, yet considered liable to correction by future knowledge?

MR. NOYES (*reading*). I do not refuse to think about those who do not hear the gospel message in this life. I entertain in their behalf what I conceive to be a reasonable hope. This I do not think is precluded by Scripture.

DR. DEXTER. Is it your distinct and settled dogmatic conviction?

MR. NOYES. It is not.

DR. DEXTER. Is it, in your judgment, a satisfactory reply to say that the holy Judge may be depended upon to do right in any case, or do you regard the hypothesis of probation after death as a belief that you would teach to a man who might come to you for help?

MR. NOYES. It would depend upon the man and my knowledge of the man. I cannot say before I see the man what I would say. It is purely a suppositious case. I think there are cases where it might be wise to say that the Judge of all the earth will do right.

DR. DEXTER. It is more satisfactory, the thought that the Judge of all the earth will do right, than this other, which is not so clear?

MR. NOYES. Yes, sir.

DR. GRIFFIS. If the American Board had accepted you on your statement of belief, and ordered you to some country like Corea, would you have gone? Is your going as a foreign missionary conditioned upon your going to Japan?

MR. NOYES. No.

DR. GRIFFIS. If in view of your statement here the American Board, looking the field over, would like to send you, would it be agreeable to you to go under the American Board?

MR. NOYES. For some reasons I should rather go out under them than under any other body.

DR. GRIFFIS. You would leave it open to go under the American Board?

MR. NOYES. If God should call me to go under the American Board I should go.

DR. ALEXANDER. Do I understand that a statement was made to the American Board as full as that you have made here to-day?

MR. NOYES. I have never made so full a statement before.

DR. ALEXANDER. What statement did you give?

MR. NOYES. I replied to questions.

DR. ALEXANDER. Were the questions confined to any particular point?

MR. NOYES. They were the replies to the question in the Manual of the American Board, What, in your view, are the leading doctrines of the Scriptures? To which I merely replied: The Fatherhood of God, the Deity of Christ, the Personality of the Holy Spirit, the Inspiration of the Bible, and so on. Then I was called to a private conference before the Secretaries of the American Board, and was asked three questions: Do you believe in the inspiration of Scripture? I do. Do you believe in the vicarious atonement of Christ? I do. And then they questioned me for an hour and a half as to the future state of those who have not heard the gospel in this life.

PRESIDENT PORTER. The phrase American Board seems to be very ambiguous. I must plead in honor of the Board that the good name of the Board should not be called in question so freely as it is here.

DR. BURROUGHS. Do you not believe that you have, this afternoon, made a clearer statement of the feelings of your heart and the conviction of your mind than you have previously stated them?

MR. NOYES. I have, because I have had a better opportunity.

PROFESSOR SMYTH. On the point on which they examined you an hour [*A Voice:* and a half,] have you expressed yourself more fully to us than you did to them?

MR. NOYES. No.

DR. BURROUGHS. I think the fullness does not always depend upon the time. I understand that Brother Noyes says that he has not made a written statement previous to this.

MR. NOYES. I understand your question whether I stated my whole belief.

DR. BURROUGHS. I would like to repeat. Do you not believe that this afternoon you have stated more adequately and clearly the faith of your heart and the understanding of your intellect than you have previously before the Prudential Committee of the American Board?

PRESIDENT PORTER. I object to the question entirely. It is not a part of our business to inquire whether they ought to be satisfied with this examination or not. We should not put the American Board on trial.

DR. BURROUGHS. Brother Noyes has been a member of the College Church until one year since, and I ask this question for my own information.

THE MODERATOR. The question is in order.

MR. NOYES. Do you ask whether I have stated more radically and clearly the whole belief of my heart with regard to my belief in God and his relation to us, or my belief in regard to his dealings with men who are unsaved?

DR. BURROUGHS. If Brother Noyes would like to answer the question separately in regard to God's dealings with humanity, I would like him to do so.

MR. NOYES. I have made a more direct and clear statement to-day than I ever made before. With regard to certain points in my belief I have been drawn out and forced almost to reply to things which do not in my practical life with men have a very close connection with my dealings with them.

DR. BURROUGHS. Is not the substance of it this, that you never had such an opportunity as this to fully and symmetrically express your belief?

MR. NOYES. That is true.

MR. BEACH. Is it not true that you never had so full an opportunity, but that in a certain line you had ample opportunity to state your views orally, did you not?

MR. NOYES. If you mean by ample 'fair,' I should object.

MR. BEACH. I meant a fuller opportunity.

MR. NOYES. Yes, sir.

A DELEGATE. Would you as soon labor under the auspices of the American Board as under the auspices of this church now, or at any future time?

MR. NOYES. Certainly, if the American Board would give me the same guarantee of their sympathy as I have had from this church.

The REV. CHARLES L. NOYES. I would like the liberty of asking a question: I was about to ask it when Mr. Beach spoke. I understood you to say that you made but one statement of your belief before the representatives of the American Board.

MR. NOYES. That is not true.

MR. C. L. NOYES. I want to ask you if you have not made more than one statement. It may save asking the other questions, whether you have as adequately and clearly made your statement to the American Board? or, whether you have not neglected some adequate statement of your entire belief?

MR. NOYES. I am glad of the question, for it enables me to state the matter fully. I stated, at first, simply the outlines of my faith, then afterward was called to a conference with regard to this particular question which has been agitating the church. And after that conference there was submitted to the Prudential Committee, by one of the Secretaries, a statement in his own words of my hypotheses, beliefs, and everything else, without my first seeing it and subscribing to it. On the strength of that they took their first vote. After this, my statement of belief, in another man's words, was submitted for my approval. I wrote to them that they had misinterpreted me. Then came the next action of the American Board. After waiting some months, my dear friend Mr. Torrey and myself handed in a statement to the Prudential Committee in which we tried to put in its right proportion our Christian theological belief. After that there came the final action of the American Board. Now I can still say honestly that this statement I have read is the clearest and most satisfactory that I have ever written. And yet I do not know that it is any clearer than our other one which was published. We expressed our faith. I suppose that this must seem clearer now because it is fresh from my own heart and mind.

"The Council having voted to be by itself withdrew to the lecture room and continued there debating the request of the church more than three hours. The time was chiefly occupied, however, not on the main issue, but on the proposal to open a way for the reconsideration of Mr. Noyes's application

by the Prudential Committee of the American Board. It was immediately seen that all the members of the Council considered that Mr. Noyes is an eminently suitable person to be a foreign missionary, and that his request should in some way be granted. No one made the slightest objection to his doctrinal opinions. No one could see any reason why he should not have been appointed by the officers of the American Board. No voice was raised in justification of his rejection by those officers, while many expressed feelings of strong indignation in view of the treatment to which he had been subjected. The only questions were, whether there was not still a possibility of securing his appointment by the Prudential Committee, and whether his ordination should or should not be deferred until another attempt had been made to obtain such appointment. Many expressed an unwillingness to take any ecclesiastical action which might be considered a reflection on the methods of the Board. All were solicitous that the Berkeley Street Church should not adopt a course which might bring it even into a seeming antagonism to the Board. All felt it to be important that no strain should be put upon the mutual relations of the churches. Yet all, or nearly all, were convinced that it was simple justice to Mr. Noyes that he should be ordained as a missionary and sent speedily to the field.

"As the result of this full and frank comparison of views it was clearly seen that the Council had no power to advise Mr. Noyes to lay another request before the Board, inasmuch as the Council was not asked to give him any advice. Nor was it thought proper that in existing circumstances he should again take the initiative in relation to the Board. The Council certainly had no right to offer advice to the officers of the Board. Any advice given must be offered to the church which had called the Council. The church might properly be advised to solicit favorable action by the Prudential Committee. If, however, pending such an effort, the Council adjourned for a specified time, it might seem as if it were

attempting to exercise supervision over the Prudential Committee, almost as if it were threatening the Committee. It was therefore decided to ordain Mr. Noyes as a foreign missionary, and to advise the church after the ordination to secure, if possible, his appointment by the American Board. If the advice should be adopted, as it quite certainly would be, and the request should be acceded to, Mr. Noyes would be transferred to the service of the Board, having already been ordained as a foreign missionary. If the attempt should fail, the church would then, with the hearty sanction of the Council, send Mr. Noyes under its own direction, and, as he would be already ordained, it would not be necessary to reconvene this Council or to call another. The duty to which it was invited having been fully discharged, the Council would be dissolved and have no further existence, either as a menace, or as contingently in possession of any power."

The following result was adopted by a vote of twenty-five to one: —

Voted, That this Council expresses its satisfaction with the examination of Mr. W. H. Noyes, and that we proceed to ordain him as a foreign missionary, and advise this church to endeavor to secure an arrangement by which he can work under the same direction as the other ministers of the Congregational churches, and that, in case such an arrangement cannot be made, this church assume the responsibility of his direction and support.

The Council then proceeded to ordain Mr. Noyes, in accordance with the custom of Congregational churches, as a foreign missionary. The Rev. Charles L. Noyes, Dr. Herrick, Dr. Duryea, Dr. Tucker and Dr. McKenzie took part in the services.

The following account of the Council and its proceedings appeared in the Christian Union, November 1:

THE BERKELEY STREET COUNCIL.

I. The Council was fairly constituted. (1) It was large—22 churches. (2) It was "of the vicinage"—14 from Boston, 4 from

Cambridge, 1 from Brookline. Cambridge and Brookline adjoin Boston, and at its most central portions. As to the 3 other churches, according to constant precedent the 2 churches connected with institutions where the candidate had studied (Amherst and Andover), and a church of which a brother of the candidate is pastor, were called. (3) The "vicinage" selection was fair. In Brookline the only Congregational Church was called. In Cambridge, 4 out of 5 were called, the youngest being omitted. In Boston, all the churches of old Boston were called; except Berkeley Street, which would not call itself = 6. In the annexed districts there are, according to the last Year Book, 18 churches; to these 1 should be added = 19. Of these, 8 were called = 11 omitted. Of these 11 omitted, 2 have a membership of less than 100, and 5 of less than 200; 1 is in an annexed town almost entirely separated from the city; and of the remaining 3, all of which would naturally have been called, 2 are pastorless, and the pastor of the third is a member of the Prudential Committee of the American Board, so that it could hardly with propriety be called.[1] The only pastorless church called was the great South Boston church, its membership nearly equaling that of the 2 omitted pastorless churches combined. Of the 8 called churches in the annexed district the membership of 1 is not reported; of the remaining 7 it foots 3,123; while of the 11 omitted churches the total membership is only 2,417. As to the entire 22 churches called, the 21 whose membership is reported aggregate 9,964 members = (for the 21) an average membership to each of 474. (4) There were, however, 7 individuals called. Of these, 3 stayed away—Professor Fisher, Dr. William Burnet Wright and Mr. Nakishima, of Japan. Can any one doubt how they would have voted had they been present? Should not their absence, then, be noted, along with that of other stayers away? Of the remaining 4, one was a beloved instructor of the candidate, selected to give the charge, and the others were President Porter, Dr. Dexter, and Dr. Merriman. Certainly not unfair. Or, if the 7 called be thought of, 2 were former pastors of the church, 2 were representatives of Yale University, 1 was a native of the country where the candidate

[1] Since the above was in type the writer discovers—what had escaped his notice—that one of the two churches alluded to installed a pastor on September 19.

hopes to labor; while the two others were Professor Tucker and Dr. Merriman, one to give the charge, the other almost like a beloved father to the candidate. Surely, personal selections on councils are rarely more fitting.

II. The Council was well attended. The individual attendants have been spoken of. Of the 22 churches, 1 was pastorless, giving a possible total membership from churches, 43. Four churches stayed away, 2 sending declinations, and 2 letting it go by default. One pastor stayed away, leaving (43 — 9) 34 present, or, with the 4 individual attendants, 38. Combining (from churches, 43; individuals, 7), the possible membership was 50; and 38 were there— that is, 76 per cent. Or, to tabulate:

	Churches.	*Members.*
Churches represented by Pastor and Delegate . .	16	32
Pastorless church, represented by Delegate . .	1	1
Church represented by Delegate, Pastor staying away,	1	1
Churches staying away	4	
Individuals attending (7 called; 3 absent) . .		4
Total	22	38

Why should the four churches or the one pastor have stayed away? They were asked in absolute good faith. Their counsel was sincerely desired.

III. The Church's Statement. The movement started during the pastor's absence at the annual meeting of the Board at Cleveland; the Board of Deacons and the candidate did not know of it; it was spontaneous with the young people; the affecting appeal of the Japanese deacons, August Missionary Herald, read in monthly concert October 5, occasioned it. Deacons and church conscientiously could not decline the request of the young people to call a Council; no ill was meant the Board; since the pastor's return the annual collection for the Board, following a sermon from him, exceeded last year's fifty per cent.

IV. The Candidate's Statement and Examination. Born on missionary ground, son of missionaries, given to the work, his wife and he desiring it above all things. Very clear and strong theological statement. Particularly thorough and decided on Trinity, Inspiration, and Atonement. Believes in final judgment; its decisions irreversible; a hope, not an affirmative belief that those dying

without having heard of Christ might hear of Him before being judged; this hope, in candidate's opinion, not forbidden by Scripture, but a minor item in his theology. Had not changed his belief since '86; had never made so unfettered a statement of his entire belief; had not had the chance; could only reach the Prudential Committee in writing; personal examination had mainly been at controverted point. Would pledge not to antagonize Board's work in Japan; would be willing to go under Board; would be willing result of Council should expressly declare, in sending him, that no criticism of the Board was implied.

V. Council's Deliberations. Strong disposition to bring out all sides. In the public session, by special request from the floor, Dr. Alexander was led to a somewhat full argument against the policy of churches sending out missionaries. The point of departure for the private session was the statement of an eminent conservative scholar that his suspicions were strengthened that this case had been misunderstood; that, in his judgment, the candidate fell within Dr. Storrs's criteria. He proposed adjournment, subject to Moderator's call, in order that reapplication might be made to the Board. A line of speeches followed urging the apparent hopelessness of reapplication. Another line, urging the general propriety of proceeding as asked. Then urgent pleas, from men of liberal views, to wait; to honor the Board; not to leave any stone unturned for an honorable reconciliation of difficulties with the Board. These counsels prevailed, amidst a beautifully concessive and brotherly spirit. There was no theological question at all. The debate was around the question of greater or less consideration for the Board, always with the postulate that right must be done to the church calling the Council and to the candidate.

LETTER TO THE PRUDENTIAL COMMITTEE.

In accordance with the recommendation of the Council, the following letter was sent to the Prudential Committee:

The Berkeley Street Church, Boston, to the Prudential Committee of the American Board, Sendeth Greeting:

Dear Brethren:

On the 22nd inst. an Ecclesiastical Council called by this Church ordained Mr. W. H. Noyes, one of our members, to the Christian

ministry as a foreign missionary. A copy of its proceedings is sent to you herewith.

With great unanimity the Council adopted the following result: Voted that this Council express its satisfaction with the examination of Mr. W. H. Noyes, and that we proceed to ordain him as a foreign missionary and advise this church to endeavor to secure an arrangement by which he can work under the same direction as the other missionaries of the Congregational Churches, and that in case such an arrangement cannot be made, this church assume the responsibility of his direction and support.

Accepting this advice of the Council, and being ourselves very desirous that Mr. Noyes should "work under the same direction as the other missionaries of the Congregational Churches" in foreign lands, we now heartily commend him to you, and earnestly ask that you will appoint him a missionary of the American Board.

We have just pledged to the Board our annual contribution of money and made it much larger than our contribution last year. We now offer you our choicest gift — worth far more for your service than many thousands of gold — a devoted servant of Christ ready and longing to preach His Gospel where the Gospel is not known.

We believe that he is called of the Lord to this service. His birth of missionary parents, his natural gifts, his Christian experience, and his special consecration indicate his calling. We cannot doubt that he has been specially drawn to it by the Divine Spirit. And "we know the proof of him" for he "has served with us in the Gospel" for more than a year as our assistant pastor.

It was in consequence of an urgent plea in the Missionary Herald for more missionaries for Japan, that the young people of our church asked, "Why cannot Mr. Noyes go?" and of their own accord made the first movement to have the church send him. It is a result of his own labors with us, of the love and confidence he has gained, and of the missionary spirit that he has awakened, that we accept him as our missionary.

We are not seeking to establish missions in foreign lands. We seek only to send this well approved brother to labor with missionaries there, who send us their earnest pleas for help. We cannot deny the qualifications of our brother. We cannot refuse his re-

quest. We cannot refuse the gifts generously offered for his support so that we as a church may not be at all burdened by it. We cannot discourage the missionary and evangelistic interest of our own young people. If we open the way and send him ourselves, it will be only because the only other practicable way for him to go is shut. We pray that you will open that way, and speedily send our brother under the direction of the Board to labor where more missionaries are so much needed.

If you accept him, we request—subject to your approval—that he may be specially known as the missionary of this church. For we desire that the affection between him and us may continue, and we hope that our missionary zeal at home may be stimulated by his labors abroad.

In closing our petition we should not do our full duty if we did not call the Committee's attention to the fact that a certain fairness and good faith seem to require that a decision should be reached as soon as possible. We understand that in the deliberations of the Council some allusions were made to time,—to a month, or even a fortnight. It would not be proper for *us* to suggest to *you*, especially in so important a matter, any time limit; but we desire to express our conviction that the case should be expedited. The Council obviously so intended. The candidate is ready to go. Winter is approaching. We pray speedy and favorable consideration of our request.

Praying for you and for him and for all missionaries,

We are your fellow servants in the Lord.

CHARLES A. DICKINSON.
EDWARD A. ROBINSON.
J. A. HASKELL.
J. A. TORREY.
RICHARD TYNER.
BENJ. F. DEWING.
S. BRAINARD PRATT.
W. H. BRAINARD.
F. G. PRATT, JR.
B. S. SNOW.

REPLY OF THE PRUDENTIAL COMMITTEE.

Rooms of the A. B. C. F. M.,
1 Somerset Street, Boston, November 9, 1888.

To the Berkeley Street Church, Boston,
Rev. Charles A. Dickinson, Pastor.

Dear Brethren: Your communication to the Prudential Committee, reporting the action of your church in the case of Rev. William H. Noyes, was received October 30, and communicated to the Committee on the same day. Your letter, together with all the documents inclosed, including the statement of the Berkeley Street Church made October 22 to the Ecclesiastical Council, the official minutes of the Council, the statement of Christian experience and doctrinal views presented by the candidate to the Council, also a stenographic report of the proceedings of the Council during its open session, and other papers bearing upon the matter, have all been read in full, and a large portion of them more than once, during our sessions. The request that you have made, that the Prudential Committee would accept Mr. Noyes as a missionary of the American Board and send him to Japan, received immediate and careful attention. The Committee at once informed Mr. Noyes that it would be pleased to meet him for personal conference, in order that he might have, what the Committee has always been forward to grant him, according to its custom in all similar cases, the amplest opportunity to make whatever statements he might desire. Mr. Noyes accepted our invitation, and at a special meeting of the Committee, October 31, a protracted conference with him was held.

You are, of course, aware that the question of the appointment of Mr. Noyes as a missionary of the Board is not a new one to the Prudential Committee. His first application was presented June 11, 1886, in the usual form, as indicated in the printed "Manual for Candidates," there having been no previous conference or correspondence with the Secretaries upon the matter. The Committee, after hearing the paper, requested that the candidate be invited to visit the Missionary Rooms for conference with the Secretaries. The invitation was accepted and the conference was held with the three Secretaries together. The impressions derived from this interview were put into writing, carefully looked over, approved by the three

Secretaries as a correct statement,[1] and presented to the Committee. The Secretaries understood Mr. Noyes as favoring the hypothesis of a probation after death for those who do not hear the gospel of Christ during the earthly life, this idea being presented by him in different forms, with calm, clear conviction, that conviction being, in his view, an inference from the universal offer of grace through Christ.

The report of this interview, in which the three Secretaries agreed, led the Committee to vote that it was inexpedient to make the missionary appointment at that time, and it was also voted that the written report be submitted to Mr. Noyes for approval or modification as he might desire. This was done, with the result that the candidate in a written communication reviewed the report, showing in what particulars the language used seemed to imply more than he intended to convey, and giving, in his own language, his views upon the points at issue.

The following are extracts from this communication:

"I conceive these views as to the continuation of probation to be at best only a corollary of other beliefs as to the universality of the atonement. To me it seems a necessary corollary, but none the less a corollary."

"Moreover, there are particular passages [of Scripture] which I understand to refer to an opportunity of accepting Christ in the future life."

"In regard to this particular matter of a probation after death, as before explained, I do believe that it is 'scriptural,' not as explicitly revealed and enforced, but as in harmony with Scripture; 'important,' not as being a central and fundamental doctrine of Christianity, but because it honors Christ in giving completeness to his work. I may be said to be 'established in this view,' if by that is meant that increasing light inclines me to it more and more."

"It is a corollary and inference to be deduced from the positive teaching of Scripture."

These statements seemed to the Committee at the time conclusive as to Mr. Noyes's acceptance of opinions which were not in con-

[1 There seems to be a mistake here. We understand that the Senior Secretary, Dr. Clark, criticised the report, when it was presented to the Prudential Committee.]

formity to the basis of faith on which the Board has been conducted, and accordingly it was decided that no change in the previous action of the Committee was called for. This was in June, 1886, the official communication from the Clerk announcing the action of the Committee closing with these words: "The warmest personal interest in yourself was expressed by all the gentlemen around the table, and the hope that before you close your preparatory studies during the coming year, the way may be opened by which you may be able to be commissioned to the missionary work in India, so dear to you and to us. I need not assure you how happy we shall be at any time to confer with you personally or to hear from you at these Rooms."

The action of the Committee in this case, and in one or two other similar cases, was presented to the Board at the next Annual Meeting held at Des Moines, in October, 1886, and after free and prolonged discussion the following resolution was adopted:

"*Resolved*, That the Board recognizes and approves the principle upon which the Prudential Committee has continued to act in regard to appointments for missionary service, in strictly conforming to the well-understood and permanent basis of doctrinal faith upon which the missions of the Board have been steadily conducted, and to which, in the exercise of its sacred trust, the Committee had no option but to conform.

"The Board is constrained to look with grave apprehension upon certain tendencies of the doctrine of a probation after death, which has been recently broached and diligently propagated, that seem divisive and perversive, and dangerous to the churches at home and abroad. In view of those tendencies they do heartily approve the action of the Prudential Committee in carefully guarding the Board from any committal to the approval of that doctrine, and advise a continuance of that caution in time to come."

In April, 1887, Mr. Noyes renewed his application conjointly with one of his friends, presenting another statement of doctrinal faith, declining, however, to withdraw the statements which had led to the previous action of the Committee. Of course the Committee could only reaffirm its former action as expressed in the following minute:

"While recognizing the ability of the revised and carefully prepared statement of Messrs. ——— and Noyes of their religious

belief, yet in view of the declaration of Mr. Noyes that he does not withdraw his previous statement in relation to 'the belief in a continued probation' for 'those who die without the knowledge of Christ,' and that he regards this belief as 'in harmony with Scripture,' and one which 'honors Christ in giving completeness to his work,' . . . 'a necessary corollary' of a belief in 'the universality of the atonement,'—it was agreed that, in accordance with the instructions received from the Board at its last Annual Meeting, the Committee has no option but to decline to appoint the candidate so long as he holds these views."

In sending a copy of this minute to the candidate, the Clerk added: "I would take occasion to renew the expression previously given you of our warm interest in yourself personally, and our earnest desire and hope that your views upon the important subject referred to may in due time be so modified that your longing for foreign service under the care of the Board may yet be gratified."

Here the matter has stood since that date, the whole subject involved, with the correspondence connected with this case, having been in the meanwhile laid fully before the Board at its Annual Meeting at Springfield, October 4, 1887, when the following decisive resolutions were adopted: "That the Board adheres to the position taken at the last Annual Meeting at Des Moines concerning the doctrine of future probation, reaffirms its utterances made at that time, and accepts the interpretation of the Prudential Committee as the true interpretation of its action. That we recommend to the Prudential Committee an unabated carefulness in guarding the Board from any committal to the approval of that doctrine." Since this decisive action of the Board, the course of the Prudential Committee, in relation to the matter at issue, has been clear and plain.

As the case of Mr. Noyes, through the request of the Berkeley Street Church, now comes for the third time before us, it is manifestly impossible for the Committee to ignore these previous statements repeatedly and deliberately made by the candidate. But we had ardently hoped, when your application in his behalf was presented, that it would be found that experience and further study had so far modified his previously expressed views that he could withdraw his former statements, and so express himself that he

could be heartily approved by the Committee without any violation of the instructions of the Board. But in this particular the Committee has been disappointed. Had Mr. Noyes been able to withdraw or modify the statements previously made to the Committee and reported to the Board, it might have been possible to have considered his case simply on the basis of a new statement; but he repeatedly assured the Committee, in the conference held with him since your application was made to us, that he has not consciously altered his opinions or his expression of them. Moreover, he now uses the following language:

"With the gospel message there comes the decisive opportunity and obligation to repent."

"I entertain a reasonable hope that the love of God in Christ will be revealed after death to those who have not received Him or rejected Him on earth."[1] . . . "It gives me a comforting thought of God. I do not promise to seal my lips to any one when I believe he could be helped to God by knowing what my hope was, but I would speak to them only with the hope of bringing them nearer to God."

These statements taken in connection with those which have been previously given, and with the repeated declaration that there had been no change in his opinions upon the subject since his first application to the Committee, make it plain that Mr. Noyes is included among those candidates who accept, under some form of statement, the hypothesis of a probation after death, and in relation to whom the Board has given its instructions to the Committee in the most emphatic words: "to decline to appoint candidates who hold these views."

Mr. Noyes cannot fairly be regarded as belonging to a class of applicants indicated by the President of the Board, Rev. Dr. Storrs, who, in his letter accepting the presidency, refers to what had been the previous action of the Committee, as follows: "It has already unanimously been decided, as I understand it, that when one does not find the new theory sustained by the Bible, and does not hold

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1 [This was a misquotation, and when the Committee was called to account for it, it issued a "corrected copy" of the letter, explaining that a "clerical error" had been made; that is to say, an error had been made by Dr. Alden, who is the Clerk of the Committee, and a very grave error it was.]

it as part of an accepted speculative scheme, but leaves the whole momentous matter to which it refers in the hands of Him who, as Judge of all the earth, will do what is right in wisdom and love, no hindrance is interposed to immediate appointment." Much as we wish it, the facts in the case will not permit us to regard Mr. Noyes as coming within the class thus indicated.[1] In our recent interview with him, as well as from his previous utterances, it was clear that with Mr. Noyes this is not, as expressed by the President, "a vague hope, acknowledged to be unsupported by the Scripture," but, in his own language, "a corollary of other beliefs as to the universality of the atonement," "a reasonable hope." When asked if he regarded it as a fair inference from the Scriptures, he replied, "If it were not, it would not be a reasonable hope."

That we are not mistaken as to the position of the candidate, and are not influenced by any preconceived opinions, is made clear by the published declaration as well as private statements of some who stand to him in closest relations. One of these public declarations, referring to the action of the ordaining Council, is as follows:[2]

"We call attention to the fact that in respect to God's grace to those who die without knowledge of the gospel the opinions of Mr. Noyes are essentially unchanged. The Council did not vote to ordain him because he had retracted or substantially modified his opinion on that subject. If that were the case, he could have applied again with entire confidence of favorable action to the Prudential Committee. He repeatedly affirmed that he had not consciously or intentionally changed his opinion or the statement of it."

After earnest and sympathetic consideration, and with every desire to give the candidate the benefit of any doubt, we are wholly unable to regard him as coming within the limits of approved appointment.

The following is a copy of the minute adopted by the Committee at its meeting held upon the 6th instant:

"After prolonged and careful consideration of the statements in behalf of and by Mr. Noyes, as presented in the documents laid

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1 [Compare this with Mr. Noyes's answers to Dr. Dexter's questions. See *ante* pp. 34, 35.]

2 *Andover Review* for November, p. 533.

before the Committee by the Berkeley Street Church, and in the conference held between him and the Committee at its last session, it was

"*Voted*, That inasmuch as the Rev. William H. Noyes declines to withdraw the statements made by him to the Committee at the time of his previous applications for appointment, which favor the hypothesis of a probation after death — this hypothesis being, as he there states, 'in harmony with Scripture,' and one which 'honors Christ in giving completeness to his work,' and which is to him 'a necessary corollary' to a belief in the universality of the atonement; and inasmuch as he has now emphatically stated to the Committee that he knows of no change in his feelings or his expression of them, nor in his position, since he first presented them to the Prudential Committee in 1886, except that his faith has become 'more vital'; therefore, in accordance with the instructions given to the Committee by the Board at its annual meeting in 1886, which were reaffirmed with emphasis in 1887, when this particular case was under review, the Committee has no option but to decline to appoint the applicant so long as he holds these views."

In closing, permit us to express our appreciation of the missionary interest shown by the Berkeley Street Church, and our appreciation of their personal attachment to Mr. Noyes.

We must, however, also express the strong conviction that should he be sent out as an independent missionary, it would be highly inexpedient, in view of all the circumstances, that he be sent to any missionary field under the care of the American Board, since such a course would, in our view, be almost inevitably divisive in its results both at home and abroad.

Praying for divine guidance and an abundant blessing to yourselves, we are, dear brethren and friends, yours in Christian fellowship,

In behalf and by vote of the Prudential Committee,

A. C. THOMPSON, *Chairman.*

In justice to the Prudential Committee as a whole, it ought to be said that in thus assuming to set aside the judgment of an ecclesiastical council on the theological fitness of Mr. Noyes for the foreign missionary service, it was by no means

unanimous. The vote of rejection was carried by a bare majority — six to four.

The condemnation of this action by the general public found emphatic expression in the newspapers, and pages might be filled with their criticisms. As an example of many, we quote the following from the Boston Daily Advertiser of November 14:—

THE PRUDENTIAL COMMITTEE.

The Prudential Committee of the American Board found itself, on meeting yesterday afternoon, confronted by several questions which primarily concern its own standing in the estimation of the public. The first of these questions, in the order of time, related to the nature and authority of the document sent from the Board rooms on Saturday last to the Berkeley Street Church. That document purported to be sent "in behalf and by vote of the Prudential Committee." The by-laws under which the Committee transacts business are said to provide that no affirmative action can be taken without a two-thirds vote in its favor. It is an open secret that at least four of the ten members voted in favor of accepting Rev. Mr. Noyes. That communication was very much more than a notice of non-compliance with the church's request. It was a lengthy paper, containing assertions, citations, arguments, minutes of executive proceedings and unasked advice. The question to be considered yesterday was whether such a document could be sanctioned and sent forth by a bare majority vote.

At first glance the point might seem to be merely technical. In fact, it is of grave moment. Those who believe the decision in Mr. Noyes's case to be unwise and unjust naturally object to measures of questionable validity, taken for the purpose of spreading broadcast pleadings intended to win for that decision an approving verdict on the great trial at the bar of the Christian world. Whatever may be the answer to this question regarding the interpretation of a by-law, one thing is sure: The men who voted for accepting the candidate will not give the consent of silence to a form of words which leaves them open to the suspicion of having not only cast their

ballots against Mr. Noyes, but of having also voted to enter the lists of general theological debate to prove him unworthy of appointment.

But these are not all, or the most serious, of the matters which urgently required attention at the hands of the Prudential Committee yesterday. There were some portions of the statement read on the previous evening at the special meeting of the Berkeley Street Church by Rev. Mr. Noyes that could not well be disregarded by the Prudential Committee yesterday. Some of the members of the Committee may have thought it unnecessary to take any notice of the specifications tending to prove want of fairness and candor on the part of the majority. Several such instances were pointed out. One of them was the oft repeated allusion, in the Board's letter, to the fact that the candidate declined to retract his previous expressions of belief, and the total suppression of the fact that he just as distinctly declined to reaffirm them. Another was the severing from their connection and the grouping together in one sentence of various phrases used by the candidate on various occasions, concluding with his statement that he knows of no change of position, except that his faith has grown "more vital"; thus conveying the impression that the words of the last clause were uttered respecting the views expressed in the preceding clauses, which was not the case.

But it would not have been possible to altogether ignore that paragraph in which Mr. Noyes called attention to what with noticeable mildness of epithet he characterized as "one of the most serious and significant defects of the letter." It is indeed so serious that it requires to be restated. Four successive sentences, which purport to be quotations from the utterances of Mr. Noyes, are inclosed in quotation marks and introduced by the words, "Moreover, he now uses the following language." The first, third and fourth sentences, which are comparatively unimportant, are quoted with substantial accuracy; but the second, which contains the gist of the whole matter in controversy, is gravely perverted from the original, not only in language but in meaning. Mr. Noyes said, in regard to those who do not hear the gospel message in this life: "I entertain in their behalf what I conceive to be a reasonable hope that somehow, before their destinies are fixed, there shall be re-

vealed to them the love of God in Christ Jesus." In the letter of the Prudential Committee this is changed so as to read: "I entertain a reasonable hope that the love of God in Christ will be revealed after death to those who have not received Him or rejected Him on earth."

To understand the significance of the alteration made in the candidate's "language," it is necessary to remind those who have not followed the course of the dispute touching the policy of the American Board, that the less extreme members of the conservative party, with Rev. Dr. Storrs, the President of the Board at their head, have taken the ground that a candidate who regards the doctrine of probation after death as merely one among the possible ways of solving a perplexing problem, and who neither adopts nor rejects the hypothesis, ought, if otherwise qualified, to be accepted. It will be seen at once that Mr. Noyes's own statement of belief clearly places him within this category, while the statement falsely attributed to him gives some color, at least, for the claim elsewhere made in the letter of the Committee, that the above principle does not apply to this case.

A very few words must suffice in regard to the main issue. The American Board has rejected a candidate whose personal fitness and theological soundness is attested by the almost unanimous voice and vote of a great Council, representing with conspicuous fairness the churches of Boston, liberal and conservative. In doing this the Board has disregarded the known convictions of those whose high character and profound learning have heretofore been enlisted in defence of its conservative policy, such men as Dr. Storrs, Dr. Dexter and Dr. Quint. The application made by Berkeley Street Church was in the interest of peace at any price, excepting the price of honor and duty. The majority of the men now in control of the Board have in effect decreed that, so far as it lies in them to prevent, there shall be no peace.

In an article in the New Englander for December, on The American Board and the late Boston Council, Dr. Noah Porter says:

We cannot but regard it as most unfortunate that the officers and members and patrons of the American Board have become

involved in a theological controversy and this upon a question which is capable of arousing any amount of conscientious conviction and honest prejudice. The very language of the resolutions passed with so much confidence and eclat at Des Moines exemplifies our meaning. The second of these resolutions is simply and solely a theological pronunciamento of the Corporation, expressing the grave apprehension of the body in respect to certain tendencies of a doctrine which has been recently broached and diligently propagated, as being divisive and pernicious and dangerous, and its approval of the action of the [Prudential] Committee in guarding the Board from any committal to any sanction of that doctrine, and advising a continuance of the caution, etc. This resolution is wholly gratuitous and fraught with evil consequences. Were there occasion for any action in the premises the first resolution is ample and business-like; whereas the second in principle and profession invests the Prudential Committee with the function and enjoins the duty of seeing that a certain doctrine does not receive its sanction. All this may have been accidental, but surely somebody has blundered in respect to it, and the blunder has been disastrous if we may judge by the use to which it has been applied. Had there been any occasion to affirm a doctrinal basis freshly composed and authoritatively endorsed, this could have been furnished in the creed drawn up by the Creed Commission, and signed by all its members except two, one of whom was the Home Secretary of the American Board, and as is well known on the ground of dissatisfaction with its eschatological deliverance.

An action of so grave a character can only be justified by a grave occasion and the occasion should pertain to the missionary work. If any doctrine should be stamped with reprobation, surely it should be one which might be preached with mischievous effect on the missionary field. But by its very terms and import, the doctrine in question could concern only those to whom the missionary could never come and whom he could never address. To stamp it with reprobation and to reject a missionary who believed it, but who by its very terms could have no occasion to use it, or only in a very indirect fashion, seems to be so far removed from the plain common sense and the gentle charity of the New Testament as to fail utterly of any Christian vindication. The only explana-

tion that can be given is suggested by the expressed desire that the Prudential Committee should 'carefully guard the Board from any committal to the approval of that doctrine,' which, in other words, means that one of the functions of the Prudential Committee is to look after the special and private theological opinions of its missionaries as related to the interests of general and special orthodoxy — over and above their relations to the missionary work. . . .

That any greater fixedness or immutability of opinion should be expected of one who proposes to be a missionary abroad than is expected from ordinary mortals is simply puerile and preposterous. That it is bad economy to send inferior men into trying and difficult positions is emphatically true, but when the question comes to be asked by what tests will you try and form your superior men, it is soon discovered that it is not the man who asks the fewest questions or tests the fewest theories that settles upon the strongest faith or faces most readily the martyr's fire. It is also more and more distinctly understood that in the missionary field preëminently, it is the way a man holds and exemplifies the faith which he holds that tells most effectually upon the way he defends and enforces it, and this is usually determined by the way in which he gained it; whether it was the product of hard-fought convictions oftentimes slowly won, or of dicta tamely accepted and therefore feebly held.

The Berkeley Street Church held a meeting Monday evening, November 12, to receive the reply of the Prudential Committee, and to take such further action as would be necessary. Mr. Noyes was present, and read the following letter, to which reference has already been made in the editorial quoted from the Boston Advertiser:—

MR. NOYES'S LETTER TO THE BERKELEY STREET CHURCH.

BOSTON, 12 NOV., 1888.

MY DEAR FRIENDS:—

In accordance with your letter to the Prudential Committee of the American Board, dated October 26, requesting them to appoint me as a missionary under their direction, the Committee took the matter into consideration, and at their request I appeared before

them on the afternoon of October 31. I am informed that they do not comply with your request and send you a letter giving the reasons for their refusal. It will be expected, therefore, that you have a statement of the case from my standpoint. I desire first to make a report of my conference with the Committee, and will then refer to the letter which they have sent to you. You will remember that this is not the first time that my case has come before the Committee, but I felt, and those who knew me best felt, that my views were not understood nor seen in their true proportion. My past expressions had been evidently misinterpreted. If they were capable of such misinterpretation in the past, they may be now. Such proves to be the fact. As I will shortly show more in detail, their letter to you takes expressions here and there from my previous papers and puts constructions on them which I can by no means warrant.

You will not think it strange that I now wish to be judged by a paper which was calmly written and is the result of my best thought and my richest experience, rather than return to the expressions of a paper which has been so unjustly interpreted. For this reason, in the Committee Room, I refused to reaffirm former statements, because they had not been understood. But neither would I withdraw them; for I understood them, and I would do nothing that implied a recantation on my part.

My last paper appeared to be satisfactory to the Council as well as to you and many other friends. It seemed to state my positions clearly and adequately. I thought it best therefore to stand on the basis of this paper. I considered that it would be just neither to the Committee nor to myself to take any other position. By it I wished to have all other statements explained, and by it I desired to be judged.

The Committee asked some questions in regard to this paper, which they said was "unintelligible"; they could not "understand" it, and wished that I would "explain." It seemed to me that many of these questions led to a more positive affirmation of views than I was prepared to make. Such questions I respectfully declined to answer. Where it was possible to reply by quoting from my paper or from the stenographic report of my examination by the Council I did so.

Most of the questioning proceeded from the chairman of the Committee and two of the Secretaries.

When I went to the Rooms I was aware that many conservative men, among whom was Dr. Dexter, had been working very hard to secure my appointment in the interest of peace and harmony, and I am sure that I met the Committee with the sincerest intention of helping to this end. My attitude was that of one who was willing to enter the service of the Board on the basis on which I had been ordained. If they did not wish me on that basis, I should not force myself with my views upon them. But on the other hand, it was not my place to so modify my position as to make their action in appointing me consistent with their previous action in rejecting me. I simply stood where I stood at my ordination, and regret that the Committee were not as favorably impressed as were the Council.

After my session with the Committee had lasted nearly three hours, it was still apparent that there was a misunderstanding between us. Then for several minutes I spoke freely to them. I told them that I was a Christian, that I believed all the essential Christian doctrines, that I could subscribe to the great ecumenical creeds, that I found myself understood wherever I went, among the churches, among ministers, among missionaries, but as soon as I came into dealings with them, I seemed to be misunderstood. I spoke of the fact that I had been educated in a SPIRITUAL theology in which we were not accustomed to give sharp definitions to subjects such as this, which are not expressly revealed. Here was a problem, a PROBLEM to which I did not know the answer, and I wished I knew somebody that did. But they seemed to want a definite answer to the problem, more definite than I could give. But, they asked, why is it that we MISUNDERSTAND you? Because, I replied, what I consider unimportant, you seem to consider all-important.

When I finished, the Committee excused me.

I will now speak in particular of the letter sent by the Prudential Committee to this Church, in which the reasons are given for their action in declining to comply with your request. I have referred to the fact that for some reason my former statements to the Prudential Committee have not been justly interpreted. It has seemed to me that there has been a disposition to search out and magnify the

reasons why I should not be appointed, rather than a desire to view my doctrinal belief in its true proportions, and in its relation to the doctrines commonly held by the Churches. A careful examination of the letter addressed to the Berkeley Street Church confirms me in this impression. There are three things about the letter to which I feel obliged to call your attention in simple justice to myself, and I will try to do it without reflecting unkindly upon the Committee.

(1) The assertion that I refused to withdraw my former statements is made over and over again, while absolutely nothing is said of the fact that I just as emphatically refused to reaffirm my former statements. Common fairness would seem to require some allusion to this fact in a paper emanating from such a judicial body as the Prudential Committee. It has been the evident determination of the writers of the letter to decide my case upon the basis of my previous statements rather than upon my last paper. It will be admitted by all, I think, that there were certain infelicities connected with my getting my earlier statement before the Committee which ought to entitle me to a new presentation of the case.

To make this plain, I would like to state briefly the manner in which my case came up for action. After expressing, in my written application for appointment, my acceptance of the fundamental Christian doctrines, I was invited to a personal conference with the Secretaries, and was received with the utmost cordiality. I was permitted and even urged to express my views most amply in regard to the one matter of a continued probation. I also fully expressed my strong belief in the importance of all choices between good and evil which a man makes in this life. Then a written statement purporting to be a report of the views I thus orally expressed was made up by the questioners and submitted to the Committee before I was allowed to see it. This was the basis of my first rejection. And after such rejection, the paper was returned to me for approval or such modification as I desired to make. This led to a letter written by me June 17, 1886, in which I declined to give my assent to this report of the Secretary, for the following among other reasons:

(1) It gathers together language which I used in a long conversation with the three Secretaries. The exigencies of such a conver-

sation, which was of a free and informal character, naturally gave rise to words and expressions which were not carefully defined. These have been used in the aforesaid statement without any explanation, and hence the way is thrown open to inferences as to my belief which are unwarranted.

(2) The statement makes no distinction between my settled convictions and my mere hopes or opinions. This may be the fault of my own words in the conversation with the Secretaries, but, at any rate, as the statement stands, I am not fairly represented, for I am made to express dogmatic assertions in regard to certain phases of my belief which I do not feel warranted in expressing.

Moreover the report of the Secretary almost ignored all that I said about the decisiveness of all choices in this life. In short I considered the whole report was one-sided and incomplete.

Upon this reply of mine has been based all action of the Committee in my case ever since. Upon it they have three times rejected me. But when it is remembered that this letter was not a calm natural expression of my views but was written in self-defence against unjust imputations, it will not be considered strange that I do not wish to reaffirm its statements, as a fair expression of my position. A statement written as that reply was to refute unjust expressions of my views, could not in the very nature of the case be symmetrical, but the Committee have constantly insisted on referring to it.

When my case again came up in April, 1887, when with Mr. Torrey I attempted to express my views in their right proportions, the Committee went back to this same paper and made it the basis of another rejection. When therefore I met them this last time, I said to them, and repeated it again and again, that I would not reaffirm those original statements. I also said that I would not withdraw them, because that might imply a recantation on my part of my actual views, held then as now, subordinately, but interpreted by them as vital and constituent parts of my faith.

I asked this privilege when I appeared before the Committee the last time, repeatedly saying that I desired to be judged solely upon my last paper, which was the result of my ripest thought and richest experience. Instead of taking this paper as the basis of their judgment, the writers of the letter have gone back to a statement

which was written, as I have said, when I was put before the Committee in a defensive and controversial attitude, and on that based all their action.

Moreover, they have taken from their context in this statement of mine certain phrases, out of which they form their chief argument against my appointment. For example, the letter reiterates again and again such phrases as "the belief in a continued probation," "in harmony with Scripture," "honors Christ in giving completeness to his work," "a necessary corollary," "the universality of the atonement." But it should be known that with these phrases were coupled such other modifying phrases as the following, of which the Committee's letter makes no mention: "mere hopes or opinions," "at best only a corollary," "to me it *seems* a necessary corollary," "in what way He (Christ) may be presented to men in the intermediate state we cannot tell," "it does not come within the province of the Bible as a practical book addressing motives to particular men to reveal in explicit terms something which did not pertain to their immediate needs," "not explicitly revealed and enforced," "not a fundamental and central doctrine of Christianity," "open to conviction in whatever direction truth may lead," "it (the dogma) might be eliminated, without destroying the fabric of my belief," "I disclaim the phrase that it is a part of the substance of the Gospel," "it is rather a corollary and inference." All these phrases beside many other long sentences and paragraphs in the same tenor are in the paper from which the condemnatory phrases have been selected, and thus an argument built up for my rejection. It is apparent that justice has not been done to my attitude to this question, but everything that could be quoted on one side has been quoted, while all my modifying phrases have passed for nothing.

(2) One of the most serious and significant defects of the letter which has been addressed to you is one which I can but feel is a striking illustration of the spirit and methods which have characterized the treatment of my case from the very beginning. I refer to the misquotation from my statement of belief which you will find on page eight[1] of the (MS.) letter. After stating that I have not

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1 See *ante* p. 50.

consciously altered my beliefs, etc., the letter goes on to say, "Moreover he now uses the following language." It then purports to quote literally from the statement which I made before the Council and from the stenographic report of the replies which I made during the examination. There are three quotations. The first and third are literally correct; but the second is strangely distorted from its original form, and so worded as to make conspicuous and emphatic a belief which I do not hold and which I have solemnly repudiated before the Committee. The words which are quoted in the letter as my language, are as follows: "*I entertain a reasonable hope that the love of God in Christ will be revealed after death to those who have not received Him or rejected Him on earth.*"

The words which I actually used in my statement of faith are quite different. Speaking of *those who do not hear the message in this life*, I said, "I entertain in their behalf what I conceive to be a reasonable hope, that somehow, before their destinies are fixed, there shall be revealed to them the love of God in Christ Jesus."

This misquoted passage will probably be regarded as one of the most telling passages on the list of those which are adduced to justify the action of the Committee in rejecting me, and in its misquoted form it seems to commit me to the most obnoxious misconception of the hope which I really hold.

The change in the language of this quotation may have been unconscious on the part of those who framed the letter. If it was, it is certainly a striking illustration of the assertion which I have made many times, that the Committee do not understand me.

In the final vote of the Committee to "decline to appoint," there are again phrases selected here and there from my former paper, all on one side of the question, followed by the statement that I know of "no change in his (my) feelings or his (my) expression of them, nor in his (my) position since he (I) first presented them to the Prudential Committee in 1886, *except that his (my) faith has become 'more vital.'*" This last phrase "more vital" is the only quotation from my last paper, and the intention in quoting it is evidently to make the impression that my views on the question at issue are "*more vital*," whereas the truth is that when I said at my examination by the Council that "my faith is more vital now than it was then," I referred to the whole body of my belief. The question

raised at the Council to which I gave this answer, I understood to have reference to my whole system of doctrine, and I replied that my faith was more vital now than then. It is hardly fair to take this expression out of its connection and apply it to one set of selected phrases in such a way that my real attitude to the question involved is misrepresented. Nothing of this kind may have been intended, but the cumulative force of the argument is unfortunately in this direction. No consideration seems to have been taken of the fact that I desired to have all previous statements explained in the light of my last paper, and that I be judged by it.

I am sure that I shall be pardoned by the friends of the Board and by the Christian community if I say just a few words concerning my own personal feelings in this matter. I am deeply conscious of the fact that the body which has declined to accede to your request with reference to my appointment comprises men whose learning and experience justly give to their decisions great weight. I am also conscious of the fact that I am a young man with comparatively little experience and influence. I have honestly tried to repress the feelings of annoyance and disappointment which have naturally arisen from my unfortunate experiences at the Mission Rooms. And I think that you will bear me witness that I have seldom alluded to them in private and never in public.

Some things, however, I am constrained to say here in closing. I have no disposition to pose as a martyr, but it seems to me that those of us who have been rejected as unfit for missionary service, while at the same time we have been practically unanimously approved by Congregational Councils, have a right to feel that we have been subjected without good cause to no little inconvenience and indeed to great injustice. As to myself I have been made unpleasantly notorious. I have been branded as unsound in the faith by men of large influence and reputation. I have been made an object of suspicion among Pulpit Supply Committees and other good people; I have been placed in a false position of antagonism toward the great missionary organization in whose lap I was nurtured and whose name and fame are among the most precious treasures of my heart; I have been held back from what I have solemnly believed to be my God-appointed life-work, — and all for what? Not because I do not hold the fundamental Christian doctrines, but

because I am unwilling to accept one particular solution of a dark and mysterious problem.

And now what is this thing which has been the source of so much discussion, misunderstanding and disturbance? A hope. A hope which is not claimed in my statements past or present, to be a doctrine or a part of a doctrine, which is not claimed to be explicitly taught in the Scriptures, but which belongs to that great class of tentative suppositions which afford some relief to the Christian scholar and worker while he is struggling with the mighty problems of the Divine government; a hope which in one form or another is entertained by every Christian heart. The form in which this hope comes to me I have already expressed as follows: "*Those who do not hear the message in this life*, I trustfully leave to God. I do not claim to know God's method of dealing with them. But I do not refuse to think about them. I entertain in their behalf what I conceive to be a *reasonable hope*, that somehow, before their destinies are fixed, there shall be revealed to them the love of God in Christ Jesus. In this as in every question to which God has given no distinct answer, I merely claim the liberty of the Gospel."

The case is now returned to your hands. I regret that the issue is not what many hoped it would be, but I have tried to bring about a peaceful adjustment of differences, and at the same time to be loyal to you and true to myself.

For the same purpose I have written this letter to you, and trust that I have stated the case fairly.

Yours fraternally,

WM. H. NOYES.

After the reading of this letter Deacon Torrey made some remarks, and was followed by Deacon Pratt, who, in the course of his criticisms upon the action of the Prudential Committee, said:

Mr. Noyes appeared before the Committee for a pleasant interview, that they might talk over the matter together. He was questioned for three hours. Those questions were prepared beforehand by members of the Committee. They were written and

brought to that interview in order that they might examine him regarding his theological belief. I claim that these questions were prepared with the intention of entangling him in some method by which he should condemn himself. For three hours he was subjected to that kind of pleasant interview. I feel we have a right to be justly indignant in regard to the manner that Mr. Noyes, a member of our church, has been treated by some portion of that Committee. I thank God that they are not all alike on that Committee. A small proportion, not two-thirds, but a little more than one-half, voted to reject him, but nearly one-half voted to send him. These are simply the facts, and it seems to me the church ought to know that this whole matter was prejudged in the beginning.

"Deacon Torrey read the minutes of the Council, and a general discussion followed as to the financial responsibility of the church, during which every one who spoke expressed the desire that the church send Mr. Noyes, but it was not thought advisable that the expense should be made a burden upon the church. It was stated that $7,400 had been pledged by responsible persons, and it was finally voted that Mr. Noyes be sent out as a missionary as soon as the church shall be given a satisfactory guarantee of the fund necessary for his support. A committee of six, composed of the deacons of the church, was appointed to act with Mr. Noyes and confer with the persons guaranteeing the fund, and report at a future meeting."

At a subsequent meeting of the Church, on Friday evening, November 16, the committee appointed on Monday evening reported that it was fully satisfied with the guarantees offered by the donors of the fund for the support of the mission. The church then proceeded to the choice of a committee, to be called the Berkeley Foreign Mission Committee, to serve for five years and to report annually, and entrusted to "this Committee the whole business of sending Rev. and Mrs. W. H. Noyes as foreign missionaries, of directing and developing their work, and of providing for

their support, the church assuming no pecuniary obligation for the same, but contributing to it as its members choose to do so."

Farewell Services.

One of the most delightful occasions of the kind we ever attended, was the meeting held at the Berkeley Street Church, Friday evening, December 7, to give farewell greetings to Mr. and Mrs. Noyes, and formal assurances of confidence and sympathy in the work upon which they were about to enter. The chapel and connecting rooms were filled by a deeply interested audience, which included many representatives of other churches.

After devotional services, Deacon Torrey, in behalf of the Berkeley Foreign Mission Committee, read the letter of instructions which had been prepared for the guidance of Mr. Noyes, as follows:

Boston, Dec. 7, 1888.

The Berkeley St. Church of Boston

To the Rev. William H. Noyes:

Dear Brother: — In accordance with the advice of the Ecclesiastical Council which ordained you as our missionary, this church now sends forth you and your wife to the foreign field. The Foreign Mission Committee of this church gives you the following memoranda of direction:

1. On all matters pertaining to money and expense, you will correspond with the Treasurer of the Committee; on all other subjects with its Secretary. Through him you will keep the Committee well informed as to your condition and work. You will also send him frequent letters to be read to the church.

2. You will locate, first, in Tokio, Japan, with the expectation of remaining there at least six months; your ultimate location to be determined by the Committee as conditions may then appear. In

judging of a proposed location, you will regard chiefly the need and opportunity for work; coöperation, if practicable, with Congregational missionaries; and room for enlargement.

3. We would have you cultivate fraternal relations with all missionaries. We expect that you will seek counsel of the Congregational missionaries, and that, if they desire, and you find it practicable, you will work in coöperation with them.

4. You have the same freedom of thought and speech as your Congregational brethren in this country. But you will observe all that discretion which the common work of all missionaries in a heathen country specially requires. You are entitled to your own ways of thinking, and to any reasonable explanation or hope by which dark and distressing religious problems may be relieved. But you are not to obtrude nor emphasize any special beliefs. You go to Japan to preach the Gospel as held in common by your Congregational brethren there and here.

5. We ask you to be specially careful of your health, so that, with the favor of God, you may have a long term of vigorous service.

You carry with you the sympathies and hopes of your brethren of the Berkeley St. Church, and of thousands more, who will pray continually that God will uphold and guide you, and make your labors abundant in blessing.

JOSEPH A. TORREY,

Secretary of the Foreign Mission Committee of the Berkeley St. Church.

The Rev. W. E. Merriman, D. D., spoke as representing the donors of the funds. "Let it be distinctly understood," he said, "that this Church takes no pecuniary responsibility whatever for the support of our brother." He stated that no member of the Berkeley Street Church or congregation had been asked to give a dollar to the fund, amounting to $10,000, which had been raised to sustain this new missionary enterprise. The money had been given, in very considerable part, by individuals living outside of Boston, and even outside of

Massachusetts. It had been given gladly, he might say spontaneously.

Dr. Merriman then spoke a few tender and earnest words about the work so soon to be actually begun. As the saints are represented in the Book of Revelation as entering heaven "through great tribulation," so, said he, our Brother Noyes enters his long desired mission field. But now we all look upon the contentions and difficulties through which we have traveled in reaching our present position as things of the past. It is in order for us all to rejoice. The grounds for rejoicing, said the speaker, are to be found, first of all, in the manifest leadings of the Divine Providence under which we have been brought to this result. Then, our Brother Noyes may rejoice in the confidence, affection and assurance of the support of so many devoted Christian friends. Berkeley Street Church also may rejoice in having found a man so well fitted by nature, acquirements and grace, to carry the name of the church to the ends of the earth.

The Rev. Professor Tucker, in the course of a moving address, said:

"The significance of our being here to-night lies altogether in the fact, which we believe to be a fact, that God has persuaded us to this very thing. I recognize God's persuasion in the fact that his Spirit touched the heart of the young man who, in the Young People's Society, suggested that Mr. Noyes be sent; I recognize the Spirit of God in the harmony that prevailed in the Council. I think we to-night stand in one of those places of which we sing, where the divine influence is all pervasive. I do not think I have ever so deeply felt this before under any of the vicissitudes of life. I have read letters from Japanese pastors who ask for these very persons, who say: 'We know why these persons haven't come to us, and we want them.' I read in the Book of Revelation, touching the kingdom of heaven, that 'they shall bring the glory and the honor of the nations into it.' I see that in process now before my very eyes. I thank God for this to-night; that our brother, by God's providence and your coöperation, has lifted up the hearts of young men who, in

recent years, not by their own fault, but by outside hindrances, have been kept from carrying out their heart's desire in laboring for Christ beyond their own land." Professor Tucker spoke with great earnestness of the peaceful outlook which the present situation of things affords. "We have now forgotten," he said, "that there has ever been any strife; our eyes are turned toward Japan, and our hearts are full of the thoughts of what God has in store for us there."

The Rev. Dr. Greene, the senior missionary in point of service under the American Board in Japan, who has been for many years a professor in a Theological Seminary in Kioto, and expects hereafter to be located in Tokio, made an address which electrified the audience. He said, in part:

"I have seen nearly the whole of the modern missionary work in Japan. It was nineteen years ago the last day of last December when I commenced my work. There were then no more than four Japanese Christians, so far as known, in the empire. Now there are not fewer than twenty-eight thousand Protestant Christians in Japan. There are forty-three churches of the Congregational order, of which not more than four receive pecuniary aid from the American Board. And these forty-three churches give about three-tenths of all that is given for extending the work. The work to which our brother is called is in connection with the native pastors and evangelists. He will find the way opening for him so largely as to tax his powers to their fullest extent. His first relations, so far as the missionaries of the American Board are concerned, will be with my colleague and myself in Tokio. I may say for myself, and I think with equal confidence for my colleague, that we shall welcome him most cordially. We shall be glad to assist him in all his plans, we shall be glad of his assistance in carrying out our plans."

The pastor, the Rev. C. A. Dickinson, said there were many things he would like to say, but perhaps it would be best to confine himself to a few words of parting. "It is no small undertaking," he observed, "for two young people to leave

the homes of their fathers and go to a far-off, pagan land. I believe, my friends, that you and I appreciate this as never before. Mr. and Mrs. Noyes have a very large place in our hearts because of their Christian character and their faithful work among us. They have made it to us a very real thing to obey the command of our Lord and Master, 'Go ye into all the world and preach the gospel.' We shall preach the Gospel through them. I believe that God's hand has been in this matter from the beginning; I believe it is God's Spirit that has led my people to such unanimity that not one voice is raised in all our church and congregation against their going in our behalf." Then Mr. Dickinson, taking Mr. and Mrs. Noyes by the hand, in words that came from his heart and went to all hearts, bade them farewell and Godspeed.

The Rev. W. H. Noyes said there were two assurances which he and his wife took with them. First, they were sure of the hearts of Berkeley Street people; secondly, they were sure that the providence of God has been working in all the foreign missionary plans which they had before them. "A word," said he, "as to our purpose. We are going forth with one purpose only, and that is to take the Gospel that has made you and me what we are, and carry it to those who have it not. You will go with us in spirit, and all our work shall be one in His name whose we are and whom we serve."

One who was present at this service, and who has written a sympathetic account of it, of which we have made free use, gives his impressions in these words:

"If I were to try to give in two sentences my impressions of this night's meeting, I should say, in the first place, that it was characterized by such a sense as I do not remember to have ever before seen manifested of the all-controlling presence and power of God, then and there visibly blessing his own work; and I should say, in the second place, that, next to this, the uppermost thought in all minds and hearts seemed to be good-will toward all men. From first to last there was no word of reproach against those who had tried to hinder the success of this missionary undertaking. No one

seemed to imagine that any other sentiments were possible than those of thankfulness and joy, hope and love."

At the anniversary exercises at Andover in 1887, when Mr. Noyes and Mr. Torrey graduated, the father of the latter, a venerable minister, offered a most fervent and pathetic prayer, in which he asked that the way might be opened for these and other young men who had consecrated their lives to the gospel ministry in pagan lands to enter upon their chosen work, and that every interposing obstacle might be removed. We well remember when good men used to pray with like fervor and pathos, that the nations whose gates were then closed and barred against the Christian missionary might be brought providentially to open their homes and their hearts to him and to his message. Who could have foreseen that a time was to come when, all the world being receptive to the gospel message and in a state of expectancy for it, it would be necessary to pray that the bolts and bars which forbid access to the executive offices of the American Board might be unloosed, and that the hearts of the officials there might be softened to the appeal of consecrated young men and women who having heard, as they believe, both the Divine call and the Macedonian cry, were responding from their inmost souls, Here are we, send us? In the case of Mr. Noyes, the prayer to which we refer above seems to have been answered, although not in the way which was anticipated and hoped for. A little patience on the part of others who have been held back from the missionary work by the officials of a missionary board, and for them also, in some way, we believe in God's way, the door of Divine opportunity will turn upon its golden hinges, and every stumbling block before its threshold will be removed.

APPENDIX

WE print here, for convenience of reference, Dr. Alden's version of what was said by Mr. Noyes at his interview with the Secretaries in June, 1886, which version was made the basis of his first rejection; and Mr. Noyes's letter to the Prudential Committee, in which he criticized and corrected Dr. Alden's report. (See pp. 5, 60, 61).

I. DR. ALDEN'S VERSION.

To his previous statement Mr. Noyes added in conversation, and in reply to inquiries, in substance the following:

1. That he accepted the Bible as the infallible rule of faith and practice, inspired and authoritative.

2. That he gave emphasis to the expiatory sacrifice of Christ, a propitiation through his blood, God revealed to man as well as man to God.

3. That he acknowledged the scriptural doctrine of the resurrection of the dead, the unjust as well as the just.

4. That all men are righteously condemned as violators of the divine law, and exposed to everlasting punishment, so that if any perish without the knowledge of Christ, they have had during the present life a fair opportunity for repentance, and have rejected it. But none do thus perish. For —

5. Such is the fullness of the provisions of divine grace through Jesus Christ, the only name given by which men may be saved, that these provisions include the personal presentation of the story of Christ's life and death, with opportunity for the persuasive motives derived from redemptive grace, to be presented to each individual of the human race, so that he for himself has opportunity, either in this life or the life beyond, or in both, under the favorable influences

of gospel grace and of the Holy Spirit, who takes the things of Christ and shows them to men, to accept them or reject them, and that the day of gracious opportunity closes with no man until he commits the sin of blasphemy against the Holy Ghost. Some men in Christian lands who have received the full knowledge of Christ and reject it commit this sin in this world. All those, in both heathen and Christian lands, who have not received an adequate presentation of the gospel in this world will have a continued opportunity for additional gracious influences in the presentation of Christ and the operations of the Holy Spirit in the existence beyond death, and these influences abide until each one has for himself either accepted them or finally rejected them by blasphemy against the Holy Ghost. As the tendency of continued sin in every man anywhere is to fixity of character, there is urgent reason for the earnest preaching of the gospel during the present life to all men, both in heathen and Christian lands. Separation of soul and body at death does not close the probation of any person. That is closed only by the act of each individual, private between him and God, the character having become finally fixed by such continuous rejection of Christ that it becomes the unpardonable sin. This continuation of probation beyond death for all who have not committed the unpardonable sin is a gracious provision for all men in both Christian and heathen lands, applicable to those who dwell in Boston or New York as to the inhabitants of India — more applicable, sôme think, to the heathen of New York or Boston as the more ignorant and degraded. Every man will be continued under influences favorable to the knowledge of Christ, with opportunity of repentance and faith, beyond the present life, until he has for himself finally refused and blasphemed the Holy Ghost. Only those who have sinned against the Holy Ghost will be finally condemned at the day of judgment.

This fact of a continued probation enters into the divine revelation of a universal offer of grace through Christ, and this is the trend of Scripture. Not only is there no Scripture declaration indicating that the present earthly life closes the period of opportunity for repentance, but both the declarations and the spirit of the Bible teach the opposite. Yet the call to every person to whom the gospel is preached, both in heathen and in Christian lands, should be with urgency. "Now is the accepted time," etc.; "now" mean-

ing not the present earthly life, but the present moment while the word is being spoken, and this "now" continues both in this world and in the next until, either in this world or the next, the Saviour is accepted or the sin against the Holy Ghost is committed.

This general statement, several times repeated so that it could not be misunderstood, was made with calm, clear convictions, as scriptural, important truth, a part of the riches of the gospel, implied in the teachings of Christ and his apostles. The young man added that he is growing more established in this view as he more carefully studies the Scripture. It evidently enters into the warp and woof of his conception of divine grace in Jesus Christ. We have never heard this new view more clearly and calmly stated as a settled conviction, a part of the substance of the gospel.

II. Mr. Noyes's Statement.

June 17, 1886.

Gentlemen of the Prudential Committee of the American Board:

A statement has been read and handed to me, intended to represent my views on one point in theology, and I have been asked to give assent to it. This I must decline to do for the following reasons:

1. It gathers together language which I used in a long conversation with the three Secretaries. The exigencies of such a conversation, which was of a free and informal character, naturally gave rise to words and expressions which were not carefully defined. These have been used in the aforesaid statement without any explanation, and hence the way is thrown open to inferences as to my belief which are unwarranted.

2. The statement makes no distinction between my settled convictions and my mere hopes or opinions. This may be the fault of my own words in the conversation with the Secretaries, but, at any rate, as the statement stands, I am not fairly represented, for I am made to express dogmatic assertions in regard to certain phases of my belief which I do not feel warranted in expressing.

3. A prominence is given to certain views which were drawn out in reply to questions, as though they were principal articles in my belief, whereas I conceive these views as to the continuation of pro-

bation to be at best only a corollary of other beliefs as to the universality of the atonement. To me it seems a necessary corollary, but none the less a corollary.

4. My further exceptions I can best present by reference to particular clauses and parts of clauses.

CLAUSE 2. There is here, probably by a copyist's mistake, the word "revealed" for reconciled. Apart from this slip, I accept without reserve the statements of the clauses 1, 2, and 3.

CLAUSE 4. The words of this clause I do not recognize as my own, and do not remember being asked to assent to them. As far as it declares that all have sinned and fallen under condemnation, I adopt it. Hence I should wish that the connective between clauses 4 and 5 should be dropped out, and that the assertion of clause 5 should stand independently.

CLAUSE 5. In this clause I would, by the way, take exception to the expression "personal presentation of the *story of Christ's life and death*," as one that I should not use, for it was the person of Christ that was presented to his contemporaries, and in what way He may be presented to men in the intermediate state we cannot tell.

The whole of this clause is vitiated for me by the use of the indefinite phrases, "blasphemy against the Holy Ghost" and "the unpardonable sin." I doubtless used them myself in my conversation with the Secretaries, but only with the meaning which I had in my own mind, which was, the rejection of the gospel of Jesus Christ after an adequate presentation of it, which must, of course, include the working of the Holy Spirit, "who takes the things of Christ and shows them unto men." In the statement of the paper the implication is that the "sin against the Holy Ghost" is the height of desperate wickedness. The phrases are heaped up one upon another in such a way as to give a depth of meaning to this simple biblical phrase which I certainly did not wish to convey by my use of it. Used as it is in the paper, it opens the way for the belief that all not yet hardened in sin who have not accepted Christ in this life, will have another opportunity of doing so in the next, even though they have had an adequate knowledge of Christ here.

The phrase of the paper, "has opportunity, either in this life or life beyond, *or in both*" (page 73), "additional gracious influences" (page 74), "separation of soul and body does not close the proba-

tion for any person "(page 74), and the whole substance of page 74, might be taken to mean that as long as a man had not become hardened in rejection, even after the presentation of Christ here, he might have further opportunity beyond. This I do not find any authority to state. I especially deprecate the repetition many times of the expressions, "blasphemy against the Holy Ghost," "sin against the Holy Ghost," "unpardonable sin," with the implication they contain. The misleading effect of these expressions is further heightened in the long sentence beginning on page 73, and covering more than a page, which piles one upon another, phrases which describe the fullness of grace here, and still suggest the possibility after all this of further opportunity; while I would confine the belief in such future opportunity to those who do not have it here. I reject every expression and phrase, such as "or both," which implies two probations. I believe in only one probation, under the gospel, for every man.

The statement on page 74 does not do justice to my views, nor to my expressions to the Secretaries, on the eternal and possibly decisive importance of all the choices between good and evil which a man makes in this life. In my conversation with the Secretaries, I remember distinctly saying and repeating that every thought and word and deed of a man had an eternal significance in relation to his character. The very nature of sin is such that every act of sin gives bent to a man's whole future career. Every choice, whether for good or for evil, has an inevitable effect on all future choices. In the paper the emphasis I gave to this is almost lost under the shadow of the long and elaborated statement of the very little that I am prepared to say of a future opportunity. To correspond to my feelings and views, the proportion of these statements should be reversed. While but little light is given to us as to the condition of those who die without the knowledge of Christ, we have the fullest sanction of Scripture, of reason, and of observation, in making of supreme importance the choices of the present time. Hence we may be justified in taking the words of the Apostle out of their connection and giving them a wider application than he intended, and say that it is literally true that all "must be made manifest before the judgment seat of Christ; that each one may receive the things done in the body." We have no right to say that the conditions of a future state, in themselves considered, will afford as favorable an